

A stylized map of India is the central focus, rendered in a simple black outline. The map is positioned within a rectangular frame. The title 'Our India Mission' is written in a large, white, serif font, with 'Our' at the top, 'INDIA' in the center, and 'MISSION' at the bottom, all following the curve of the map's outline. The entire composition is enclosed within a decorative border consisting of a repeating circular pattern.

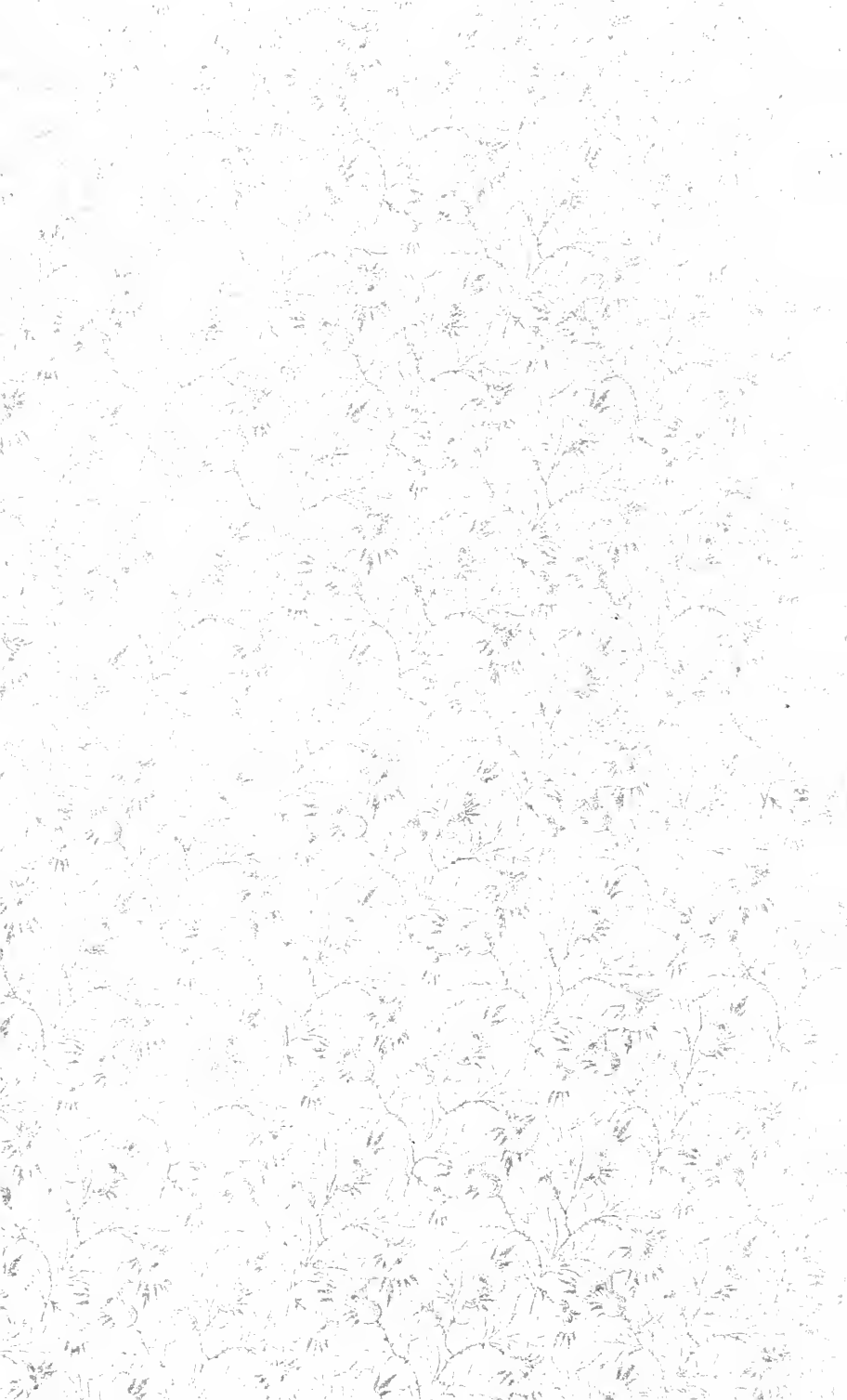
Our INDIA MISSION

Andrew Gordon, D.D.

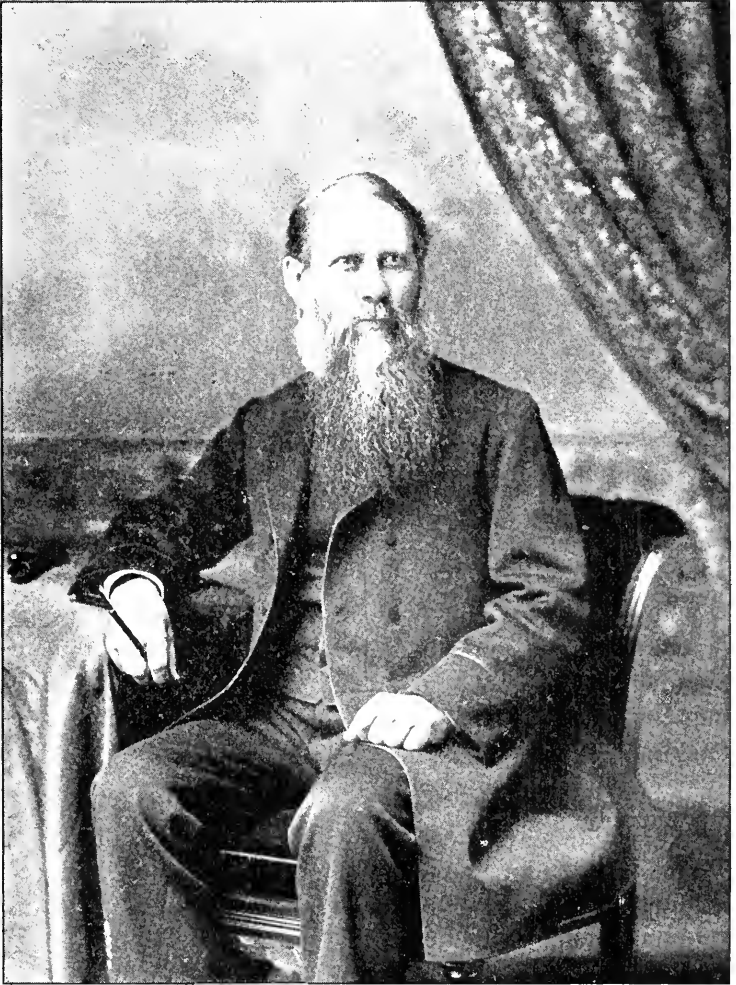
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Our India missions

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Yours sincerely,

Andrew Gordon.

1855--1885.

OUR INDIA MISSION.

A THIRTY YEARS' HISTORY OF THE INDIA MISSION OF THE UNITED
PRESBYTERIAN CHURCH OF NORTH AMERICA,

TOGETHER WITH

PERSONAL REMINISCENCES.

BY THE REV. ANDREW GORDON, D. D.

THE OLDEST MISSIONARY.

WITH FORTY ILLUSTRATIONS.

ANDREW GORDON :
914 FILBERT STREET, PHILADELPHIA.
1886.

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BY ANDREW GORDON.

INQUIRER PRINTING CO.,
STEREOTYPERS AND PRINTERS,
LANCASTER, PA.

TO
MY FELLOW WORKERS IN INDIA
THIS BOOK
IS
RESPECTFULLY AND AFFECTIONATELY
DEDICATED.

PREFATORY NOTE.

BY THE REVS. W. W. BARR, D. D., AND J. B. DALES, D. D. (PRESIDENT AND CORRESPONDING SECRETARY OF THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.)

SOME years ago we made the suggestion to the Rev. Andrew Gordon, D. D., that he should write a history of the India Mission. The suggestion was made because we knew from conversations with him, and from his familiarity with the field and the work from the beginning, that he was in possession of the material necessary, and was in a position to produce an intensely interesting volume.

For the reason indicated, and to promote the interests of the mission, the work was undertaken. We have had the privilege of hearing portions of the manuscript read, and of perusing most of the proof-sheets as the pages have been passing through the press; and we do not hesitate to say that our most sanguine expectations have been far more than realized. Dr. Gordon has produced a volume of surpassing interest. We have not been so fascinated by any other book on the subject of Missions that has fallen into our hands. We were asked to read some parts of the work for the purpose of correcting the proof. Invariably we would forget the errors in type because enchanted with the story. We might refer to the chapter descriptive of the field, the chapters on the Sepoy rebellion, those relating to certain native laborers, as of the greatest dramatic interest; but we could hardly make a selection, and say that one chapter is more charming than another. We feel sure the reader will agree with us when we say that there is not a dull page in the book. Even the statistics are so introduced as to greatly increase the pleasure of perusal.

The style is delightful for its simplicity and artlessness, and

yet on many a page it is highly dramatic and truly eloquent. We recommend the work without any qualification or hesitation, and we feel assured that the reader will agree with us in the judgment of it which we have here so freely and cordially expressed. We only add that it is our conviction that the extensive circulation of this volume will greatly conduce to the advancement of the cause of Missions in general, and thereby to the glory of God in the promotion of his cause among the nations.

Philadelphia, March, 1886.

W. W. BARR,
J. B. DALES.

AUTHOR'S PREFACE.

THAT the story of a Christian mission, established in a dark portion of benighted heathen India as recently as the year 1855, feebly sustained from the first, and at times ready to perish, but now having its eight organized churches, its scores of Christian schools, its theological and literary institutions, and its Christian community of more than three thousand souls, should be given to the public, will not be called in question. That the thirtieth anniversary of the mission, whilst some of the early laborers yet live, is a suitable time to publish the story, will hardly be disputed; and the deep and increasing interest awakened among the friends of foreign missions by the astonishing success which is even now burdening and overwhelming the inadequate mission band with work, seems to demand a history of the mission.

That the writer is the most suitable person to record this history may not be quite so clear. Should the critic judge that it would have been more proper for me to leave the writing to others, instead of placing myself in the unpleasant situation of one who is compelled to make frequent mention of himself and his personal labors, I shall not protest, but humbly offer my apology: As in commencing the mission thirty years ago, I acted in obedience to others—not on my own motion—so now, in undertaking to write its history, I have obeyed the wishes of the worthy President and venerable Corresponding Secretary of our Board of Foreign Missions, and of other esteemed friends, whose judgment I could not presume to set aside in deference to my own. At the same time, moved by an enthusiasm in that which has been and is my great life-work, and having the main facts of the mission's history from the beginning treasured up in memory and ready at

hand, I have thought it fitting that I should devote a portion of the leisure afforded by a visit to my native land, to the agreeable task of writing that which may awaken the interest of others in the cause of foreign missions, as well as keep my own interest alive while temporarily absent from the field.

My first idea was to write only an account of the extraordinary religious movements among the *Mcg* and *Chuh'rü* tribes, without any reference to the earliest years of our mission. But my trusted counsellors desired a connected history of the mission from its beginning; and in yielding to their wishes I have been obliged to introduce the personal pronoun I, especially in narrating the events of those lonely days in which the mission consisted but of myself and family; if, therefore, the considerate reader will skip over the embarrassing introductory chapters, he may rest assured that I shall not take offence at the seeming slight, as I might do in case I were addressing him orally, and he should stop his ears or attempt to close my mouth.

But why write at such length?

A nervous dread of wearying my friends with many words has accompanied me through every page of the book; and yet I have felt it proper to yield *some* deference to the just demands of my subject. Could the suggester of brevity but see what masses of interesting material I have left out, and what seas I have skimmed, taking only the cream, he would surely hold his peace, or complain that I have not given him two volumes instead of one.

Why devote two whole chapters to the Sepoy mutiny?

One chapter might have sufficed for all that can be strictly styled the history of our mission during the five dreadful months of that reign of terror; but had I coldly and selfishly traced only our own record through those scenes of blood and fire, unaccompanied by any suitable memorial of our less favored neighbors and dear friends who fell at the hands of the remorseless Sepoy, who would have forgiven me the unpardonable omission?

The reader will find comparatively little concerning the foreign missionaries, and much about the natives. This is intentional. It were an easy matter to have written a volume concerning the foreign missionary, his movements, his methods, his institutions, his labors and his sufferings; but, avoiding this superficial treatment of the subject—too much resorted to—I have given prominence to the natives, by narrating at some length their conversions, labors, sufferings and achievements in connection with the great religious movements, believing that the development of the work among the people to whom we are sent is the very essence of foreign missionary enterprise. Yet the missionaries are by no means overlooked, being severally introduced to the reader's acquaintance as they arrive in India, and afterwards becomingly recognized on all suitable occasions.

The forty costly illustrations, consisting of mission schools, maps, groups of native workers prominent in the history, and portraits of the native ordained ministers, and of the American missionaries, have all been engraved especially for this work, by a process which justly claims to reproduce a more perfect likeness from the photograph than is possible by any other. The fact that good photographs of some few of the missionaries were not procurable, will account for a diversity in the appearance of the engravings.

If the style of composition should in some instances appear cramped, it must be borne in mind that my aim often is to give a literal rather than an elegant rendering of the sayings of illiterate natives; I should not, therefore, be judged in this respect as though free, like a writer of fiction, to create and combine incidents at pleasure, and then, in their narration, to soar unfettered upon the wings of imagination.

If it be asked why I have so largely adopted the dramatic form of composition, I answer: Because this could not be avoided, the exciting religious movements being in themselves really dramas. When a crowd of heathen hear the gospel, they are divided, some hearkening, whilst others stop their ears:

some joyfully exclaim, "It is the truth," and cleave affectionately to him who brings the glad tidings: others contradict and revile, or walk angrily away, muttering curses and threats. When a native confesses the name of Jesus, his father and mother, brother and sister, father-in-law and mother-in-law, turn bitterly against him; his wife and children are separated from him; his distressed friends and relatives gather about him to weep and mourn, falling prostrate before him with abject entreaties, and moving him with their pathetic appeals. The rulers and scribes approach him with learned arguments, place him upon the witness stand to answer difficult questions, and when he has given his testimony, pronounce him a pervert and a blasphemer, and pass sentence upon him. His neighbors, chagrined by the burning disgrace and fired with pious zeal for their ancestral gods, hold indignation meetings, strip him of his worldly goods, beat him, excommunicate him, and cast him out. The Christians persecuted in one village flee to another, and are often without any certain dwelling-place: being reviled, they bless; being persecuted, they meekly submit; defamed, they entreat. They suffer hunger, thirst, nakedness and buffeting, and are counted as the filth of the world—the off-scouring of all things. By the fire of these persecutions the wood, hay and stubble are consumed; out of it come forth the gold and silver, tried and purified for the Master's building. Enemies beholding the faith and patience of the suffering disciples, are converted, and give glory to God; and in the midst of these scenes the Lord is building up a glorious Church, as enduring and indestructible as the eternal Rock upon which it rests. The narration of such scenes as these—a prominent feature of the book—must naturally fall into the dramatic form of composition, which, I trust, may interest and profit the reader none the less for being not fiction, but fact.

I cannot conclude without expressing my grateful acknowledgments to my numerous friends who have assisted me in the preparation of this work.

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MRS. REBECCA C. GORDON.

OUR INDIA MISSION.

CHAPTER I.

“GO.”

THE PRIMARY MEETING IN ALLEGHENY CITY—MONEY PLEDGED TO START THE MISSION—MISSIONARIES NOMINATED AND ELECTED—MANY REFUSE TO GO—OUR APPOINTMENT—DIFFICULTIES—A STRUGGLE—“I CANNOT GO”—“WHAT A WONDER YOU WERE NOT KILLED!” DIFFICULTIES VANISH—MISS GORDON’S APPOINTMENT—PREPARATIONS—FAREWELL, SWEET HOME—FAREWELL, DEAR NATIVE LAND.

ON the invitation of the venerable Dr. James Rodgers, the pastor of a large congregation in Allegheny City, five earnest Christians met in his church one night to consider the subject of Foreign Missions. Those five persons were Messrs. John Alexander and James Mc Candless, Mrs. Gordon, Mrs. Lockhart and Dr. Rodgers. The night was a very stormy one, and Mrs. Gordon, having left her children in her house alone, became very anxious to return to them; but Dr. Rodgers mildly exhorted her to confide them to the care of her Heavenly Father, and so persuaded her to remain. At this little primary meeting, India was selected as the field in which they would seek to found a Mission. When telling his people from his pulpit the next Sabbath what they had done, Dr. Rodgers said with a great deal of feeling that their meeting was a prayer meeting, and a glorious one, and he believed that good would come out of it. This was followed by larger meetings at which Dr. Rodgers endeavored, by means of maps and lectures, to acquaint his congregation with India, and to cherish the interest which they already felt in its evangelization. When the Associate Presbyterian Synod of North

America met in Pittsburgh, in May 1853, this congregation, together with a sister congregation in Pittsburgh, urged that body to establish a mission in India, and pledged \$600 a year for its support. The Synod at once resolved to enter upon this work. After prayer for guidance, they put the names of ten ministers in nomination, in the hope that some of them would be willing to accept appointments as missionaries, and they designated a committee to address the churches on the subject of the proposed mission; but no one of the ten professed himself unreservedly and unconditionally willing to accept such an appointment. The year 1853, therefore, passed away without a beginning being made.

At the time when this narrative begins I was licensed to preach the gospel, and was under appointment to preach for a few weeks to a vacant congregation in the suburbs of New York; I had a similar appointment in Philadelphia, and was next to labor in some of the western States. It was a matter of course that I should be looking forward and thinking more or less about a settlement, weighing the comparative claims and advantages of the widely different fields that lay before me. I thought of old wealthy congregations which were vacant in eastern New York, of missionary ground in and around our large Atlantic cities, and of the new and sparsely populated fields of the far west; but felt no strong and decided preference for any of them. It may be said that I was in a state of equilibrium, with just a perceptible tendency towards some region midway between the East and the West, in the United States. Foreign fields were not taken into account.

In the latter part of May and first of June 1854, the Associate Presbyterian Synod held its annual meeting in the Rev. S. F. Morrow's church at Albany, N. Y. Being within a few hours' distance, I went in one day to witness their proceedings, not as a member of that body—for I was not ordained—but as a spectator, looking on intently from a pew in the farthest corner of the church. As already stated, the Synod, at their meeting in Pittsburgh in 1853, had definitely determined to

establish a mission in India; but having failed to secure missionaries, and being in doubt as to whether they had taken the right way of selecting them, they were now earnestly discussing the proper mode of choosing and appointing their first missionaries to that heathen country. Some of the members said, “Call for volunteers as we have been doing, and do not appoint men until we know they are willing to go; one volunteer is worth two of such as go out because it is required of them.” Others said in reply: “Not so; but let us choose men whom we judge to be qualified, and, should they refuse to go, leave upon them the whole responsibility of their refusal.” The advocates of this latter course spoke eloquently and earnestly, and quoted the example of our Scottish forefathers who, in former and better days, *suspended* young preachers for refusing to go where they were sent. This principle met with general favor, and on it, as a new basis of action, an election was held in the afternoon of that day, when two of the same young men who had so very forcibly advocated this principle in the morning were chosen. When they were called on, and arose to announce their decision, their subdued tone and downcast looks were in marked contrast with what had been displayed in the morning, and the breathless attention of the Synod seemed greatly to embarrass them, whilst one of them declined the appointment, and the other urged such difficulties in the way of accepting it that he was released.

When this business came up again the next morning as the order of the day, the members seemed anxious for an early adjournment. But an aged minister—the Rev. Alexander Murray—obtaining the floor with difficulty, opened the Bible at Acts. xiii. 1, and read as follows: “Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas

and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." After reading this passage, Mr. Murray sat down without making any comment, and the voting commenced.

The tellers gathered up the ballots, and walking up to the Clerk's desk began to read them aloud. After the reading out of the first one it was deemed better not to read the ballots one by one *aloud*, and the counting proceeded in silence. The one which had been read out contained the name of Andrew Gordon. This balloting did not result in the election of any one. The subject of Foreign Missions then gave place to other urgent business; and, taking the train, I went up to spend a few days with my friends in Johnstown, N. Y., fully believing that the commencement of our India Mission would not take place that year.

A day or two later the Rev. James McArthur, who followed us to Johnstown on a visit to his friends, began gently to break the news to us by asking my wife how she would like to go to India. We then learned that, before adjourning, the Synod had once more taken up the subject of Foreign Missions, discussed their men, and elected two, of whom the Rev. J. T. Tate was one, and the writer the other. I do not think I ever would have offered of my own accord to go on a foreign mission; as far as I can remember, no thought of doing this had ever been seriously entertained. But the whole circumstances of my appointment, unsought and unexpected, gave it to my mind the force and authority of a clear call from the Master. As soon also as the announcement was made there sprung up a positive desire to "go," which did very much to make obedience easy. Had I volunteered my services and on this ground received the appointment, I believe I should have experienced misgivings from the very first. But Moses, Jeremiah, Paul and Barnabas, the prophets and apostles in general, were *sent*. Some of them were very unwilling at first, although they were made willing afterwards;

and I have always felt reassured and strengthened by reflecting on the fact that the appointment came to me without being suggested by myself.

With the path of duty so plain, and a willingness to enter on it, still it was not found a very easy matter to come promptly forward and say, “Here am I.” I believe it may be set down as a rule, that whenever a campaign against the Powers of Darkness, and in the interest of the Kingdom of God, is definitely projected, adverse considerations and difficulties will spring up like an armed legion to stop the way. A few of these will now be stated.

First of all, the Rev. J. T. Tate, who was appointed with me, and who was my senior by several years, declined the appointment. It therefore became a serious question, both with myself and the Board of Foreign Missions, whether I should proceed without a colleague, or suffer the mission to be postponed a year.

Then, the remarks of some of my brethren, who had thought much on the subject of the proposed mission, tended to discourage me from accepting the appointment. One thought there was no suitable man in our church for this work; another said he could not blame me if I should decide not to go; and a third one earnestly opposed my going by the use of many logical arguments. These opinions of my elder brethren came with much force to my mind; for I was young and inexperienced, whilst the magnitude, difficulties, and responsibilities of the undertaking were great; and not having uniformly enjoyed vigorous health, I feared I might not be able to perform hard work in the trying climate of India. But the marching order, “Go,” more than counterbalanced these considerations.

Then again, my wife, naturally an ardent lover of home and quiet retirement, felt it exceedingly difficult to yield her consent, whilst it was no less difficult for the little home circle to give her up. The outlook required resolute courage. Our route to India lay around the southern coast of Africa, through

the boisterous Southern Ocean, crossing and recrossing the Equator under a scorching sun, requiring a tedious voyage of from one hundred to one hundred and fifty days on the fathomless deep, without the relief of a landing, and with scarcely a sight of land. The merchant sailing vessels, in one of which our voyage was to be made, were designed for profitable trade, but not at all for the comfort of passengers. Compared with such a voyage as this, the short, speedy and varied trip in comfortable passenger steamers *via* England, the Continent and Egypt, which was then too expensive for a missionary party, has been fitly called "a pleasure excursion." The ideal, too, of a true-hearted missionary in those days was very like that of an exile for life, with little more than a vague, dream-like hope of ever returning ; for the custom of revisiting home once in ten years, which has become practicable in these days of swift and cheap travel by "short cuts," was not then established—at least it was not definitely set down in our programme. To one of a retiring disposition, therefore, the prospect of thus leaving fifteen or sixteen thousand miles of ocean to roll for an indefinite term of years between her and the home of her childhood, of meeting only strangers in a strange land, of enduring the heat of a tropical climate, and of rearing a family exposed to heathen influences, was formidable indeed. The struggle in her mind between duty and inclination was intense, and it was almost equally so in the minds of her parents. Her father was a man remarkable for calm temperament, correct judgment, and few words. In this case his judgment approved of our going, but I labored in vain to obtain his consent. "I would be very glad," said he to me, "if you could see it your duty not to go." He would say to himself with deep emotion as he went about his work, uttering the words slowly in an earnest and emphatic whisper, "*I never can give my consent.*" Her mother, too, often retired to weep and pray by herself alone. Thus the weeks moved slowly and sadly.

Deep and intense as were parental affection on the one side, and filial on the other, there was another current, stronger and

deeper still, running silently in the opposite direction. The Lord, who reigns supreme in the hearts of his children, was preparing them to make the sacrifice. It was observed that these pious parents, whatever they felt, and whatever they might say to others, never once spoke a word to their daughter against going. A single word from them might possibly have decided the whole matter, or rendered a difficult duty far more difficult; but they abstained from all interference, even when they knew that she was giving her consent, and that our acceptance of the appointment was being made public. What was still more significant—it came to be understood that they intended to drive to town some day and have their daguerreotypes taken for us. The important significance of this, and the preciousness of the relic, will be better understood from the fact that, in a lifetime of eighty-six years, this was the first and last time that Mr. Smith ever sat for his likeness.

One evening a very influential and highly respected friend visited the family and remained over night. The question of our going to India was discussed until late that evening, and was reopened early next morning. Our friend was bent on stopping us if he could. Our acceptance of the appointment had been made public, and we had even procured our passport; yet he most earnestly opposed our going, urging many considerations to dissuade us if possible. After exhausting all other resources, he made a direct appeal to Mrs. Gordon herself, who had hitherto sat only as a listener to the discussion.

“Do you intend to take that little girl with you to India?” he said, pointing to the child nestled in her lap.

“Most certainly,” she answered, “Wherever *I* go, I will of course take my babe.”

“Will you indeed?” he added, in a tone of fatherly concern. “Then you will certainly repent when you reach India and see what kind of society she will have, and understand the baneful influences to which she will be exposed—body and soul.”

Mrs. Gordon, no longer able to refrain, burst into tears, and

giving full vent for the first time to long-pent grief, exclaimed, "It is too much! I cannot undertake it. *I cannot go.*"

Our friend said no more. Feeling no doubt that he had trespassed on delicate ground, he looked embarrassed and went away, leaving us all overwhelmed with fresh sorrow—perplexed and dumb.

After a time Mr. Smith broke the silence by remarking in his grave deliberate manner, giving us time after every word to weigh it well before the next one came, "That—was—not—proper."

There was a great deal of meaning in these four words—far more than if uttered by many another man; for not one man perhaps in ten thousand knew as well how to bridle his tongue as Elder Smith; his remark was therefore justly regarded as strong language. But its greatest importance lay in the proof it gave that reaction in favor of our departure had decidedly set in at the head of the family.

"I say," said Mr. Smith again, as he and I strolled through the orchard, "that was imprudent in Mr. ———. It was *wrong*! You well know that my grief at the prospect of parting with Rebecca is very great, yet I have never uttered one word against it to *her*; whatever I have said was to you and others, but never to her. Poor child! I fear the effect of this great strain may be serious. Her soul was sufficiently vexed without all this."

Mrs. Smith also expressed her disapprobation in strong terms. However much she grieved at the prospect of separation, she thought that intermeddling after *such* a manner was not just the right thing, especially after matters had gone so far, the time being almost at hand when we were expected to sail. "And now," said she to us, "we will drive to town according to previous arrangement, and have our pictures taken for you. You two will have the house all to yourselves. Talk the whole matter over by yourselves alone, with prayer, and see to what decision you can arrive by the time we return."

This excellent counsel we endeavored to follow. Turning



MISS ELIZABETH G. GORDON.

to the second Psalm, we pondered the words of God to his Eternal Son;—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Was not this to be brought about by agents like *us*, sent forth as we were? Turning next to the great commission in the 28th of Matthew, we read: "Go ye therefore, and teach all nations, * * * and lo, I am with you alway, even unto the end of the world. Amen." Surely—we said—something of this great command and standing pledge of our risen Lord has come down to *us*; and can we refuse obedience? Then we thought of the prophet Jonah who refused to go as he was bid; and we imagined ourselves in Jonah's plight if we should follow his example in refusing to go. And finally, we endeavored to estimate the value of a soul, and the joy of winning such a prize and of rejoicing with a saved one *forever*—and we concluded that a life work of thirty years, should it be so long, would be richly rewarded by even *one* genuine conversion.

Mr. and Mrs. Smith returned from town in the evening. As we met them at the door their excited countenances told us in a moment that something unusual had happened. "Do you know, Rebecca, what has happened to me!" exclaimed Mrs. Smith, as she rolled up her sleeve and displayed a bloody wound which she had received from the ball of a careless hunter's rifle.

"Oh, mother!" said Rebecca, "what a marvelous escape! How very easily that ball might have struck your heart instead of your arm! What a mercy it is that neither of you was killed!"

"Yes," said Mrs. Smith, "and little Euphemia, here, was sitting between us; the ball passed close by her head. Coming from our right, from a point a little forward of us, it crossed our way, and might have killed any one, or even all three of us."

"Now, mother, this is without doubt intended to teach us that we are no safer at home than we would be on the ocean, or in a heathen land."

"Yes, daughter," said Mrs. Smith, "this is the very lesson which I have learned."

And so the chief difficulty which lay in our way was removed.

Some time during the summer I made another visit to my old home in Johnstown, N. Y. In earlier days the family circle there consisted of nine members. Some of these had been removed by death, others had married, and the two or three remaining members were not likely to continue much longer under the old roof. My sister, Miss Elizabeth G. Gordon, was practically the head of what remained of the family. Knowing that she had for some time been actively engaged in Sabbath-school work, I asked her whether she was willing to go with us to India as a teacher. "Yes," was her prompt reply, "I will go if the Board of Foreign Missions see fit to send me." The proposal was laid before the Board, who gave her the appointment; and so another rough place in our pathway was made smooth. I was not now to go out without a co-laborer, and my wife was to have a sister companion.

Whilst dwelling upon the difficulties and discouragements, I must not forget to note also the encouragements. The Revs. Abraham Anderson, D. D., and Thomas Beveridge, D. D., Professors in the Theological Seminary at Canonsburg, Pa., under whom I had recently completed my course of training, encouraged me to go forward, expressing only some doubt as to my health. Words of approval and encouragement from my own teachers, one of whom had known me from childhood, were quite assuring.

The Rev. James Patterson met me as I was entering Pittsburgh, and kindly persuaded me to turn back with him to Allegheny City, that he might introduce me to some of the prominent friends of our mission in the place where the mission itself was born. The Rev. Dr. Rodgers, the original mover in this enterprise, gave me a hearty shake of the hand, and said, "I hope you will go to India"—one of his reasons for approving of my appointment being the fact, as he said,

that I could be relied on to conduct the missionary work "*economically*."

I was there introduced by Mr. Patterson to some of the wealthy merchants of the city, who manifested a lively interest, and spoke cheering words. One of them assured me that I need have no fears whatever in regard to being well supported. "I now give," said he, "\$100 a year for the Foreign Mission cause, and if we only had a man on the field and at work, I could give three hundred dollars as easily as one hundred."

Of three eminent physicians in New York and Philadelphia whom I consulted on the health question, one opposed my going to India, on the ground, as he said, that if I were not compelled to go he thought I would be more comfortable at home. Another believed that with proper attention to the necessary conditions of health, I would be as healthy, but not as strong, in India as in America. The third one, although he had lived in a tropical climate, declined to give any decided opinion.

In the way of acquiring information, several volumes on India and India missions were procured and read, and a number of returned missionaries were interviewed. The Rev. Dr. J. C. Lowrie, of New York, Secretary of the Presbyterian Board of Foreign Missions, having spent two years in North India as a pioneer missionary, was in a position to advise me intelligently, and from him I learned much that was practically useful. He gave me some idea of the expense which must be incurred for building and for living. He warned me against attempting to live in a small house in the climate of India, as false economy. The houses, he said, would seem at first to be unnecessarily large and expensive; but I would find, by experience, that large houses were absolutely necessary for health. He expressed grave fears lest we might suffer for want of funds, those who were sending us out having, as he believed, made entirely too low an estimate of the necessary expenses. He bade us God-speed, for he was glad to see

missionaries who were thoroughly evangelical going in to labor beside those of the society which he represented.

The Rev. J. Newton, of the Presbyterian Mission at Ludhiānā, was at that time in America for a rest. As he had come from our proposed field of labor, I sought and obtained an evening in his company at the residence of George H. Stuart, Esq., of Philadelphia. Mr. Newton patiently listened to my numerous questions, and in his very deliberate and systematic way, remarked on one point after another, setting my mind at rest in regard to many things. He believed that I had a reasonable prospect of enjoying good health in an Indian climate, *if I would only take advice*. Some foreigners, he said, adhered to their cold climate ideas, exposing themselves to the heat, instead of employing native servants; sweltering in small houses to avoid expense; and living without *pank'hās*, lest their use should be regarded as a luxury. In all such matters I must learn from those who had lived in India before me, and then I would have no special reason to fear in regard to health.

In order to reach India in the most favorable season of the year, July was regarded as the best month for setting out, when persons were going by the Cape of Good Hope. But August was now passing, and we were beginning to inquire anxiously for a ship. It began even to be doubtful whether we should be able to find any more merchant vessels sailing that year. G. H. Stuart, Esq., suggested that we should cross over to England, where we would find lines of passenger ships, comfortably fitted up for the special accommodation of passengers, running regularly between England and India *via* the Cape of Good Hope. This route would be very much cheaper than the one *via* Egypt, known as the overland route, and only a few hundred dollars more expensive than the route direct from America in a merchant vessel, by which we intended to go. "But what are a few hundred dollars," said Mr. Stuart, "compared with a year's delay in such a cause?" I thought Mr. Stuart a wonderful man, when he could speak so

lightly of such large sums of money, and we waited for an opportunity of going in the cheapest way.

Time has blotted from memory very much that took place during our last few weeks of waiting, but some things will not be forgotten; prominent among these was the parting scene at the country home near St. Clairsville, O. In this, too, the young folks are not so vividly portrayed on memory's tablet, for they cry easily and find relief; but there is something very different in the sorrow of a mother, a father, and a grandmother. If there is any one thing more potent than all others to make us hesitate—to make right appear wrong and a clear duty seem doubtful—it is the grief of those whose eyes are dim with age. Their weeping and sobbing and refusing to be comforted are hard to witness, and harder to resist, especially when we ourselves are the cause. Friends and neighbors who come to "see you off" cannot always enter fully into the situation, and are very apt to think they "ought to say something." "Be brave now, and don't give up in this way." "Cheer up, you will soon forget all about it." "If you feel so badly now, what will you do away off there?" "Remember, you are not your own any more, you have given yourself to the Master:" these, and such like goodish exhortations, are apt to be thrown in for the purpose of lightening the burden. They do not help any one in the least; and those departing will very probably remember them as well meant but awkward intrusions. *Words*, unless well chosen, are not in place at all. Missionaries and their friends have natural affections like those of other people; and the very best thing for all parties—those leaving and those remaining, young and old, men and women—is to cry to their hearts' content if they feel like it.

Another important event took place on the 29th of August, in the Charles Street church, New York. The Presbytery met, the congregation assembled. The Rev. James Thompson preached a sermon on the words, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God."

This was the first sermon I had heard preached in public for my individual benefit; after it was concluded, the Presbytery prayed, and laid their hands on me, and solemnly ordained me to preach the Gospel in North India. That was a solemn hour, in which I was clothed with a responsible office and at the same time formally sent away to my great life work.

The prospect of our getting off that season being somewhat doubtful, we went up to Johnstown, N. Y., and were waiting at the old home, when suddenly an urgent message informed us that our passage was being engaged in a ship which would sail from New York almost immediately; and we were notified to be in readiness as soon as possible.

There was no *public* farewell meeting such as now frequently marks the departure of Foreign Missionaries; but a number of warm hearted friends, whose faces and names can still be recalled, were spontaneously drawn together on the occasion. Of our own relatives, Mr. A. K. Murray and Mrs. Murray came in, a distance of two hundred miles, from Florida, N. Y. George H. Stuart, Esq., came over from Philadelphia. The Rev. H. H. Blair and Mrs. Blair, of New York, were present. Our Board of Foreign Missions was represented by Rev. D. Donnan, the Secretary, and Mr. H. Harrison, the Treasurer, and his family. Besides these, Mr. Ramsey of the Presbyterian Board of Foreign Missions, Mr. Alexander Murray from the New York Bible House, and Rev. W. Calderwood of the Reformed Presbyterian Church, who expected to follow us to India the next year, completed the very select company of friends who honored the occasion by "accompanying us to the ship." Most of these joined us in religious exercises on board our ship whilst she was being towed down the bay. Then, affectionately committing us to the merciful care of him who commands the winds and the waves, they returned to land by the steam tug.

CHAPTER II.

THE VOYAGE.

A STORM—CALMS—ICEBERGS—A COLLISION—LANDING IN CALCUTTA.

IT was 12 o'clock on the 28th of September, 1854, when our little strong ship *Sabine* began to move out from her mooring in the New York harbor. As long as we could recognize faces, or even perceive the waving of a handkerchief landward, we felt disinclined to turn away and put our quarters in order. Sea-sickness was rapidly getting the better of us. Our two so-called state-rooms were six feet long by five wide, and about six feet high. The furniture consisted of three berths without bedding, and one small furnished wash-stand. With this much ready at hand, we, in dead earnest, set about completing our arrangements for a long stay. But a large carpet-bag, which had been packed full of articles such as experienced voyagers had designated as necessary in sea-sickness, had gone astray, and was not to be found even after long searching.

The next morning we had a stiff breeze, which gradually increased to a gale, and by the third night we were plunging before a tempest. It was all in the right direction, and was speeding us onward; but our captain, fearing lest the ship's stern should be dashed in, furled sails, hove the ship to, and presenting her strongest and sharpest point to the wind, let her "lie to" until the storm was spent. I will not attempt a description of the scene inside of our two "state-rooms" during those three stormy days and nights. It will perhaps suggest all that is necessary, to add that the carpet-bag full of sick-bed comforts and conveniences did not come out of the supercargo's room in search of its owners until both the storm

and our time of greatest need were past. After this rough beginning, we had slow sailing and adverse winds and currents, with much difficulty in keeping far enough eastward to pass the headlands of South America at Cape St. Roque; and we were no less than fifty days in reaching the equator.

From the north and south temperate zones the tendency of the atmosphere is to move towards the equator, producing those gentle, uniform breezes called the trade-winds. But on approaching near the equator, the air, instead of moving horizontally, becomes heated and moves upward; the consequence is that the sea is usually calm near the equator. Our experience was the same when crossing the tropics both in the Atlantic and Indian Oceans—two or three weeks of calm weather and great heat. Working across these calm belts is a most tedious business; it is not sailing, but indolent floating. The restless ocean swells and falls like molten glass; the vessel rolls inertly, first to one side and then to the other; the loose canvas and noisy rigging are jerked violently, first this way and then that way; and the mariner, in spite of the living wonders of the deep, and sunset scenes of unparalleled magnificence, grows weary with waiting for a breeze.

From the eastern extremity of South America, following the arc of a great circle towards a certain point in the Bay of Bengal, we touched the 46th degree of south latitude, fully 10 degrees south of Africa. On a map this appears to be a round-about course, but in reality it is shorter than the one close by the coast of South Africa. Besides, outward bound vessels would, in sailing near this coast, be greatly impeded by an ocean current which runs westward with a velocity of about four miles per hour; whilst 10 degrees farther south, the current runs eastward.

In these southern waters we found it cold, gloomy and boisterous. Snow fell on the deck in December (mid-summer), and icebergs appeared. The first of these we passed at mid-day, and as it was probably not a mile from our course, we enjoyed the sight intensely. It was thought to be a quarter

of a mile in length, and the same in breadth at its water line, spreading out much wider under the surface, and making it dangerous for a ship to approach very near. The portion above water was roughly estimated to be one hundred and fifty feet high. The sea rolled in upon its shelving shore, curling, breaking, and wildly dashing high up the icy cliffs. The top appeared to be covered with a fresh fall of snow, but below this all was a solid mass, clear as crystal, and of dazzling brightness. As it melted water flowed down, cutting its way in sharp ravines, and preparing the mass to fall in pieces. This beautiful and strange sight was a pleasant relief to the monotony of a tedious voyage.

A few days later we came upon another iceberg, considerably larger than the first. I believe I was the first to observe it through the gray mist of the early morning, and it lay right ahead in our course. Not knowing at first sight what it was, I hurried to the captain, and asked if we were not running upon an island.

"Why, no!—what—why—where? What d'you mean?" he stammered out hurriedly, under great excitement; then, shouting orders to change the ship's course, he exclaimed impatiently—"Another of those dreadful icebergs!" A few other smaller ones were seen in the distance.

The best running of the whole voyage was made during three weeks when we were in this southern region, where an ocean current helped us forward. The wind, uniformly from the west, generally brisk and often rising to a gale, always blew harder in the night; and the officers were disposed to carry sail and make speed to the utmost capacity of our little ship. One stormy night she "broached to," causing great alarm. The captain had accused the first mate of cowardice in not keeping up enough sail; the mate determined to show his courage, and this dangerous accident was the result.

Those floating mountains of ice were not down on the chart, and no one knew how many might be in our path; the thought, therefore, of being driven upon one of them in a dark

stormy night gave no little anxiety to our whole company, and we felt special need to "abide under the shadow of the Almighty," who has said, "Thou shalt not be afraid for the terror by night."

The voyage was *tedious*. The distance traversed—indirect sailing against head winds included—was about seventeen thousand miles. The only land sighted was two barren rocks called Amsterdam and St. Paul's. The only visitors who called to see us were the captain of an English ship and his wife, who were invited over to dinner one day whilst both ships lay becalmed in the Indian Ocean. No papers told us the news. No letters reminded us that we were thought of by friends far away. No fruit or vegetables came aboard to flavor and freshen our stale fare. Our child outgrew her clothes. New garments became old and were worn out. The events of the voyage faded from memory in the monotonous past, until one would ask another whether such and such a thing had happened in October or November, this year, or last. As we moved towards the sun-rising, our timepieces ran wild. The very heavens tilted up from the south, the pole star sank out of sight, the sun swept up to the north at mid-day, and everything combined to deepen the impression upon our minds that we were far, far away from our dear native land.

Our company, as I remember it, numbered twenty-seven souls. Fourteen of these were sailors, to whom it was unlawful for us to speak. With the steward and first and second mates also it was not proper, according to ship regulations, for us to be sociable. There remained, then, besides our own family, six others who were our constant companions—the captain and his wife, the supercargo, and his three clerks. On the second Sabbath out the young men asked us to sing some songs, as they were fond of music and none of them were singers; and they were told that we did not think it proper to engage in mere amusements on the Sabbath. From that time forward they hated us. By long continued familiarity the

peculiarities of these five men became indelibly impressed on our memory. One of them had no definite religious faith, and was studying Doctor Channing—Unitarian—to “form correct opinions.” Another “had been sent to Sabbath-school until he was sick of it,” and now scoffed at the Bible and religion. A third one was a “philosopher.” The fourth seemed a teachable lad at first, and joined with us at worship; but the others laughed at him until he became thoroughly ashamed, and to regain his standing among them, he soon excelled them all in shameless wickedness. The last on the list, a genial, affable young man, who believed himself to be a Christian of the highest order, was a Theologian, fresh from the school of Theodore Parker, the great Boston light!

I made it a point never to begin a controversy with them; but my *affable* friend, Mr. E——, *could not help* forcing me into debate on the Divinity of Christ—man’s inability to save himself by good works—and many other fundamental doctrines; and the rest of the company always joined him eagerly in the discussion. Unfortunately for their cause, they did not know their *Bible*; and as they could not stand before it, they became angry, and for a few days would not speak. They would then meet together and read; and when they thought they were well loaded, they would open fire again. But after receiving a few thrusts from that which is “*sharper than any two-edged sword*,” they would all again retreat into sullen silence. I was not conscious of exerting any good influence over these men. I persevered in speaking first, on meeting them every morning, and in treating them courteously; but the enmity was deep rooted, and beyond expressions of surprise which one of them made at my forbearance, no perceptible impression was noticed. It had been agreed before setting out that religious services should be regularly conducted, and for a time I had the sailors gathered on Sabbath mornings, for Bible instruction; but so many difficulties were placed in the way that it became necessary to discontinue everything of the kind, except in our own rooms and some-

times in the after cabin. To be thus confined within a small space with such company during a long voyage, to meet them daily at all hours of the day, and to sit with them face to face at the table three times a day without any way of escape, were the unpleasant features of our voyage.

But there was also a "sunny side" to our voyage. The captain's wife, who was a humble Christian, was heartily in sympathy with us, and never failed to join us in worship when we met in the after cabin. Our good natured and kind hearted African steward always took good care that we should fare as well as the best. Novelties outside of the ship now and again diverted our minds and made us all forget ourselves. In calm waters the nautilus, inflating itself like a little balloon, glided about the ship on the smooth surface, displaying a variety of beautiful colors. Flying fish were often seen darting from the waves in shoals and sailing above the surface as far sometimes as one or two hundred yards. Albatrosses, of all feathered tribes the most graceful, abound in the Southern Ocean; and as they hovered about in search of food, now lighting on the water in our wake and again rising with marvellous ease, they afforded us many a pleasant hour's pastime when we were hundreds of miles from land. The wings of one that was caught with a hook spread out eleven and a half feet from tip to tip, whilst its body measured four feet from beak to tail. Such things as these often broke up monotony, dispelled gloom, and revived sociability.

After entering the Hooghly—one of the mouths of the river Ganges—we still had one hundred and twenty miles to sail up the river before reaching Calcutta. Ships, steamers, small craft and steam tugs moved up and down, presenting a lively scene. We anchored at night, and could have done so on Sabbath, but did not. About sunset on Sabbath evening we met a ship which was being towed down stream near the left bank by a steam tug. Having the wind and tide in our favor, we were sailing up stream near the right bank. A little before the two vessels should have passed each other, as they

were in a fair way to do with perfect safety, a strange delusion, caused, it was believed, by liquor, seized the pilot of the downward-bound vessel. He thought he must cross above us and pass down between us and the right bank; the steam tug, therefore, according to his order, began to pull away sturdily right across the river, and did her very best, but was caught under our bowsprit, which raked her deck and carried away her chimney. The ship which she had in tow then began to move towards our starboard bow, and a dangerous collision seemed inevitable; for she had no means of checking her motion or changing her course, whilst our ship, running close to the wind on the one hand and near the bank on the other, was also helpless; and nothing seemed left for us but to keep our course, brace our nerves, and take whatever should come. Intense excitement prevailed as the two ships approached each other. One of the young men who had said that he needed no Saviour, turned very pale and ran up and down, crying, "*We are going down! There are twenty fathoms of water! We are all going down!*" Just when the two vessels were about to collide and excitement was at its highest, the stern of the other ship was observed to be swinging down the stream; very soon the ships, both heading up stream, came side to side, with a fearful clashing and crashing of rigging, but were uninjured below the water line.

The two responsible officers met in our after-cabin to discuss the collision, settle damages, and scout the superstitious notion that Sabbath-breaking had anything to do with such accidents.

As you near your anchorage in the port of destination, the desire to leave the old ship becomes intense, and one has no doubt about dry land being the natural abode of man. Green fields, trees and flowers appear more beautiful than ever. The sight of men, animals, and vehicles moving about affords a pleasure unknown before. Fresh vegetables and fruits, and water that is not drawn from old casks, are partaken of with a keen relish. The refreshing smell of land is a delightful con-

trast to the strong smell peculiar to a ship. The monotonous splashing of water upon the ship's sides gives place to a hundred musical sounds, which charm us as they had never charmed. Even the howlings of jackals along the jungly banks of the Hooghly are music to a weary voyager. Because first associated with our approaching land, pleasant emotions are still awakened by the hideous cries of these sneaking, detestable scavengers on their nightly rounds. Above all, there was a solid kind of satisfaction in setting one's foot down upon something that does not roll and pitch, after one hundred and thirty-nine days of tossing upon the restless ocean.

"Then are they glad because they be quiet; so he bringeth them into their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

CHAPTER III.

FROM CALCUTTA TO SIÄL'KOT.

THREE WEEKS IN CALCUTTA—WAGON RIDE OF 1100 MILES—SOJOURN IN SAHÄ'RANPUR—LOCATING MISSION HEADQUARTERS—300 MILES' JOURNEY TO SIÄL'KOT—HOSPITABLE RECEPTION.

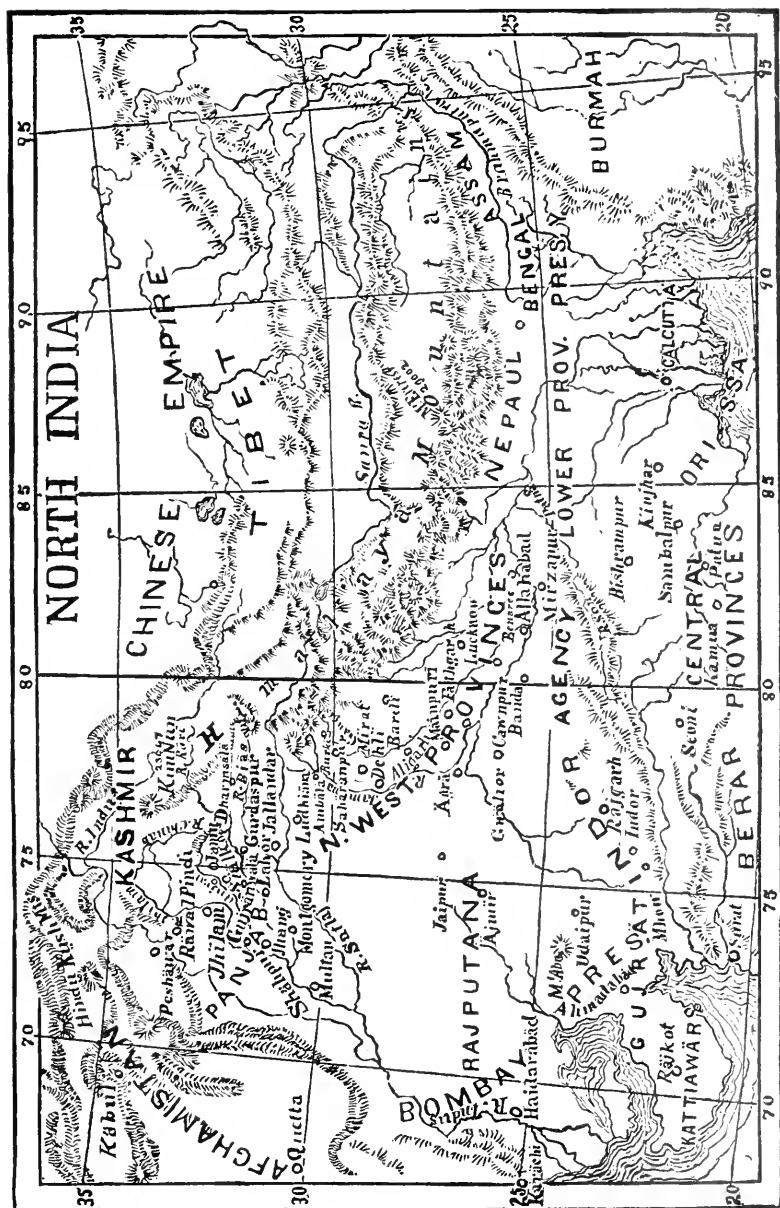
ARRIVING at Calcutta on the 13th of February, 1855, I went ashore to look up our way a little before landing the family. The first English-speaking man I met on shore was an African negro. At my request he called a set of palanquin-bearers who sat a little way off waiting for some one to hire them, and I set out in search of Dr. Duff's College.

The novelty of everything that met my eye in this strange land of our future labors was so striking as to completely absorb my attention. This was especially true of the black, hearse-like vehicle to which I was being introduced, carried on a long pole which rested fore and aft upon the shoulders of four half-naked, dark-skinned, slender-bodied men, with straight black hair and good regular features. I was intensely interested in these people. Their features—so very like our own—told us in a moment that they were not Ethiopians, nor Mongolians, nor Malayans, nor American red men, but Caucasians—near kinsmen of our own. But oh! the cheerless, dejected visage! How much it expressed! Their poverty, their hot and debilitating climate, their oppression for ages past under the yokes of foreign powers, and their dismal religion, which leaves them without God and without hope—all these, and more, were written in their faces; and the first glimpse awakened emotions of sadness and pity. Who would not be touched on seeing his near relatives, poor and hungry, running to him for work which belongs to the horse, mule or donkey? Pairing off, two of them placed their shoulders—

one his left shoulder and the other his right—in line under the hind end of the pole, and two under the fore end; then, standing well apart to give play room for their legs, they braced themselves shoulder to shoulder, and trudged off with an energetic good will and business-like earnestness that was astonishing, keeping step all the while to a grunt which they passed around, each grunting in turn and in his own tone, and giving something like soprano, tenor, alto, and bass.

No one will wonder if, under the circumstances, my arrangements for my first ride of the kind were not all perfect. The way soon began to seem long, whilst the men continued to stride away, intent on earning a good mileage, and obtaining a liberal *bakhshish* from this ignorant foreigner. I began to doubt whether they knew just where I wanted to go, and to wish for a more definite understanding between me and my conveyance; but I could neither ask questions nor give directions. I could not even say “stop.” On I sped through the streets of that great strange city, like a man behind a runaway team, not knowing where I should land or how I should get back, until I accidentally saw an Englishman. My efforts to get a word with him without stopping or even checking the pace of my team, must surely have appeared very awkward, if not rude. By some means, I know not just how, a halt was effected, and fresh directions were given to my men, who very soon brought me to the Free Church Institution.

Dr. Duff was absent from India at the time, but I found in his place another man equally great, good, useful, and laborious, the Rev. Dr. Ewart, who was not as widely known. Having found a missionary, the rest of the way was easy. We soon found Mr. Shearin who acted as agent for American missionaries, obtained some money on our letter of credit, and took temporary lodgings in a boarding-house. We found letters awaiting our arrival at Calcutta from Rev. Messrs. Campbell, Caldwell, and Freeman, in which they gave us a friendly welcome as co-laborers, and some advice regarding our inland journey.



Four principal matters were attended to whilst we were detained in Calcutta. As washing could not be done at sea, a small cart-load of soiled clothing was washed. Then we employed a teacher and took our first lessons in the language, spurred on to this by necessity, since traveling hundreds of miles entirely among natives would be very difficult unless we could speak at least the names of a few necessary things. Again, we endeavored to make ourselves acquainted with missionaries and their methods of working. Dr. Ewart and his three colleagues, the Revs. Smith, Gardiner, and Pourie, showed us through the great Institution of the Free Church of Scotland. The question naturally arose as to whether we should adopt a similar mode of labor. The advice of Dr. Ewart, briefly stated, was to leave this an open question until we should reach our field, because the method pursued in his field might not be the best for every field. Last in order came the arrangements for our inland journey of eleven hundred miles northwest to Sahä'ranpur.

Railroad construction had been commenced in India in the year 1853, but at the time of our arrival only one hundred miles were in operation. Boating it up the Ganges, which would consume several months, was considered too tedious when we could not preach by the way; and so late in the season, a journey of this kind would have extended too far into the hot weather. We concluded therefore to travel this long journey in wagons drawn by coolies. A cooly is simply a day-laborer. Fourteen of these were paid four *annas* (about ten or twelve cents) each, to convey us and our baggage ten miles, when they were dismissed, and a new set employed for another ten-mile stage. The road by which we traveled is called the "Grand Trunk Road," and extends northwest from Calcutta nearly to Peshä'war, a distance of about 1,600 miles. This is only one of the many excellent roads constructed by the British in India. The material used in their construction is a certain kind of limestone, which, being broken fine, sprinkled and well rammed, cements together into a solid mass, so

smooth that a glass of water might ride all day on a shelf in the wagon. Mountain ranges to the right and the left were in sight much of the way, but our road was so level that we may say we had no hills to ascend or descend in all the 1,100 miles. And so densely populated is the great fertile valley of the Ganges up which our course lay, that we made no previous arrangements for men during at least the last six hundred miles of our journey; when one set of men brought us to the end of their stage, they shouted loud enough to be heard in some of the neighboring villages, and fresh men were promptly on hand to take us forward as soon as the old set were paid off. Leaving Calcutta on the 3d of March, we spent a few days with the American Presbyterian missionaries at Al'la-häbäd' and Mainpu'rī, and with the Rev. Go'pīnāth Nan'dī at Fa'tehpur, and arrived on the 23d of the same month at Sahā'ranpur.

Sahā'ranpur, a city of about 40,000 inhabitants, is the seat of the oldest mission station of the Reformed Presbyterian Church of America, and was at that time occupied by the Rev. J. R. Campbell, D. D., and the Rev. J. Caldwell. These missionary brethren received us with marked hospitality. As Mr. Caldwell was to be absent from Sahā'ranpur that summer, his house and furniture were very kindly placed at our disposal, which not only saved house rent, but gave us ample time to look about before making a permanent settlement. Making this our temporary home, three principal things occupied our attention during the four months of our sojourn in Sahā'ranpur.

First of all, the principal part of our time was devoted to the study of the Urdu language.

In the second place, agreeably to the advice of our Board of Foreign Missions, we consulted freely with Dr. Campbell and other missionaries in reference to the work before us, and sought to gain as much practical acquaintance as possible with the various methods and branches of missionary effort. A fraction of time was devoted to teaching one of the English

lessons in the Mission School. Forty miles east of Sahā'ranpur at the village of Hardwār', where the river Ganges issues from the mountains into the plains, that river is thought by the Hindus to be peculiarly sacred, and pilgrims congregate there once a year to the number, probably, of one million or more. During the first two weeks of April I encamped in company with seven or eight missionaries at this great *melá*, and saw their mode of publishing the Gospel at such gatherings. It is in place here to mention also that in the ensuing autumn I attended the Annual Meeting of the Ludhiā'nā Mission of the American Presbyterian Church, held that year at Jalandar, and learned very much that determined the character of our missionary affairs as far as finances and other business matters are concerned. Many practical subjects were there discussed—such as the propriety of carrying on English and vernacular education for Hindu and Muhammadan boys as an evangelistic effort—the use of Hindu and Muhammadan literature as text-books—attempting to sell, instead of continuing to give away religious books to the natives—keeping up English preaching at mission stations—having more than two missionaries at one station—and the relative importance of itinerant preaching in villages, and preaching in great centers. These discussions were listened to by me with much interest and profit.

The third thing which demanded our attention was one involving great responsibility—the very important matter of choosing the particular field of our future missionary operations. Aligarh', Bare'li, Ban'da, and Siäl'kot were all considered with the view of permanently locating our head-quarters; and we were led to make choice of the last-named place for several reasons. The Province of the Panjāb', in which Siäl'kot is located, had been annexed to the British possessions but very recently (in 1849), and was only just beginning to be occupied as mission ground; the danger, therefore, of entering into other men's labors, or of entering fields which others were prepared *soon* to occupy, appeared less in the choice of Siäl'kot

than any other place; and there was ample room in adjacent districts for the enlargement of our field. The climate of Siäl'kot, which was not only a civil but also a large military station, was regarded by English civil and military officers as a good one for the plains of India. Although its summers, as elsewhere in the plains, were intensely hot, yet its cold season was longer and more bracing than that of the other localities named, because of its northerly position and its nearness to the Himalaya range. Our experience, too, of the first hot season, was powerfully inclining us northward.

Correspondence was opened with Captain John Mill, a worthy member of the Free Church of Scotland, and an artillery officer, residing at Siäl'kot. "This field," said he, "is looked upon by different religious societies as an inviting one; but no steps were ever taken to occupy it until three weeks ago, when the Rev. T. H. Fitzpatrick, a missionary of the Church of England, came here from Amritsar, opened a small school for heathen boys in the native city, employed a [heathen] teacher, engaged a committee of three English officers to collect the necessary funds from month to month and look after the school, and then returned to Amritsar."

I felt averse, intensely averse, to entering fields preoccupied by other missionary societies; but I did not think the spiritual wants of those millions were provided for, or that the field was properly occupied as a mission field, by the opening of such a school within its bounds as has just been mentioned, and I formed my plans accordingly.

On the 30th of July, dividing the small unexpended remainder of money equally between myself and the family, I left them in Sahā'ranpur and set out for Siäl'kot, 300 miles north-west, paying brief visits by the way to the Rev. M. M. Carleton at Ambā'lā, the Rev. J. Newton at Ludhiā'nā, the Rev. Golaknāth at Jalandar, and the Rev. J. H. Morrison at Lahor—all missionaries of the Presbyterian Church, O. S. Lahor and Amritsar were then the nearest points to Siäl'kot occupied by any missionary society, the distances being about seventy and sixty miles respectively.

When passing through Amritsar I did not forget to call on the Rev. T. H. Fitzpatrick, who desired to know to "what field of labor" my missionary society in America had sent me.

I remembered distinctly that when I was ordained the Rev. Dr. Cooper, who led in the ordination prayer, had expressly designated the field to which I was appointed as "*North India*"—a field which I now saw to be very much larger than it had appeared at that distance, since it contained more souls than all of *North America*. As the early colonists who settled in America came over with their charters entitling them to a certain number of miles up and down the Atlantic coast, and from that westward as far as the Pacific Ocean, so my commission embraced more territory than I was likely to occupy. But still I thought it best to tell the whole truth; and I answered Mr. Fitzpatrick's inquiry by saying that I was sent to "*North India*."

Mr. F. was surprised, and remarked, "*You have, then, quite an apostolic commission.* Where do you propose to locate your head-quarters?"

I replied that I was on my way to Siäl'kot, to see what I should think of it.

"Siäl'kot! I have occupied that field already," objected Mr. F.

"Have you, indeed?" I inquired: "What is the name of your missionary there?"

Mr. F. made no answer to this question. The truth was that he had no *Christian* agent, either native or foreign, to send to Siäl'kot, and was not likely to have one to spare for many years without neglecting a large field near at hand. After pausing a little, he continued in substance thus: "In one sense we have preoccupied Siäl'kot, but in another way of viewing the subject you are ahead of us; if you do not locate there we intend to do so, but if you do we will withdraw."

Not believing that Mr. Fitzpatrick could reasonably expect me to seriously regard his objection, I moved forward without hesitation.

Lahor is thirty miles west of Amritsar. These are the two largest cities in the Panjāb', each having a population of more than one hundred thousand. Lahor is the capital of the Panjāb', and an important Presbyterian mission station, whilst Amritsar is the principal station of the Church of England Mission in this province. Much of the country along the Grand Trunk Road between these two cities appeared uninviting, as I passed through it, exhibiting tracts of considerable extent which had few villages, no trees, no good grass, and little cultivation. Altogether the prospect appeared very desolate.

Leaving Lahor on the morning of the 8th of August, I set my face northward towards Siāl'kot, and traveled for several hours through a country even more desolate than what I had seen east of Lahor. The day was intensely hot. At mid-day the men who carried my dooly—a cheap and light kind of palanquin—halted by a well in the shade of a large tree, and, pointing towards the sun, said: "*Dhūp barī tez*" (sunshine big sharp). In this way there was added to my stock of language one new form of expression, just as many more have been added since—not that I needed to learn the *fact* that the sun was very hot, for this was well known and appreciated already, my watch, umbrella handle, drinking cup, and other articles having become very warm—almost hot—to the touch even in the shade. Although no immediate evil consequences were experienced, I was really exposing myself in a manner which I would now regard as very unwise in any foreigner.

Having three hours to rest in the hospitable shade of this noble tree, with these dooly bearers for company, we will improve the time by taking a few notes.

Hindus are usually divided into four general castes—*Brāh'mins*, *Ksha'triyās*, *Vais'yās*, and *Su'drās*. Each one of these is again very much sub-divided, and this tribe or sub-division of the *Sudras* who carry doolies are called *kahārs'*. Viewed industrially, they are not mere coolies—unskilled laborers—who can do little else than dig and carry loads on

their heads; but they are in a certain sense skilled workmen, for they can stand in pairs and carry loads on their shoulders—they can keep step and walk rapidly in this difficult position, keeping up their speed so as to accomplish a stage of ten miles in three hours without giving out. Being thus skilled in the business of carrying travelers, they receive ten or twelve cents per day, whilst a mere cooly would receive only nine cents for even a greater exertion of his muscles.

Viewed socially, there are many grades downward as well as upward from these *kahärs'*; therefore some things which I am about to say of them must not be understood of all poor natives indiscriminately.

Four *kahärs'* will carry almost any native who is not very high in rank, and even two will carry a native who is very poor in purse and flesh; but it would be very difficult to prevail on less than six, my present number, to carry a white man, four of them working at a time, with a reserve of two more to take their turn at short intervals, and to take charge of the torch when journeying by night.

It is said of Peter, that "he girt his coat about him; for he was naked." I observe that some of these *kahärs'* are going about naked. By this I do not mean that they are stark naked; the most essential garment—so very scant often that it could be made of a small pocket handkerchief—is worn at all times. Another garment called a *dho'ti*, and consisting of four yards of plain web gracefully adjusted about the waist, forms a covering down to the knees or lower, and is worn much of the time. About the same amount of plain web is wound around the head as a turban, and is rarely dispensed with in the daytime. Four or five yards more are torn in two and sewed into a square, which is thrown around the shoulders something like a gentleman's shawl. In cold weather most of them would have a blanket of coarse, black, harsh country wool, affording but little warmth. A pair of thick-soled slippers, so loose as to admit of stepping into them and out at pleasure, with sharp-pointed toes curling up in front

like skates, are worn at times to protect the feet from briars, in which the country abounds; but very often these dirty things—for they are never cleaned—are thrown upon the top of your dooly, or tied up in the bundle of sundries which is carried by one of the reserve *kahärs'* for the whole company. With all of these articles, the average *kahär'* would be pretty well equipped for night as well as day, and for all seasons. But at this hot and depressing season (August), our men have brought as little clothing as possible.

Their clothing is chiefly made of coarse white cotton cloth. This is never well washed, much less bleached, and is usually much soiled with perspiration, dust, and other foreign matter. They wash out the most of this occasionally in a stream or pond, at least those of them who are at all disposed to be cleanly; and when they do so, their clothing, though not what we call white, looks clean, and well becomes their work and their dark complexion.

It must not be inferred that each man even *owns* as full a wardrobe as has been described, nor that each garment described is always worn just in the same way. Most of their garments consist of the plain straight cloth, simply torn from the web without any cutting, fitting, sewing, or trimming, and without buttons or strings. The various and ingenious native methods of adjusting a piece of straight cloth to the body, constitute the chief making-up. This is economical. Their clothes are not punched into holes, as close-fitting garments are, at all projecting points of the body; but like a shawl or blanket, they last indefinitely; they may be torn, or lost, or worn thin, or they may rot, but it cannot often be said that they wear out. Then, like the poor girl with her old ribbons and trimmings, they can readjust, giving a little variety and freshness to their toilet as often as the fancy takes them. But still more important to the poor man is the fact that one and the same piece of cloth can be made to serve a number of different purposes at different times, varying according to the requirements of the hour. As I sat in the shade observing

their movements, I noticed that one of my *kahärs'* had his four yards of cloth drawn tightly around his waist, as is customary when preparing for walking or running, and this girdle was observed to have a bunched appearance on the small of his back. Presently he unwound his girdle and opened out the bunch, which proved to be a supply of meal, which he spread upon this garment, and wetting it he kneaded it into dough. Whilst this exhibition was in progress, another of the company climbed the tree in search of dry leaves and twigs, and others went about gathering handfuls of straw, stubble, dry weeds, or anything that would burn. A bit of broken pottery was picked up near the well and turned hollow side downwards over three clods; a fire was kindled underneath, and the dough, after being manipulated into the form of pancakes, was converted into bread. Hunger being satisfied with a few "loaves" of this "unleavened bread," one of the men took from their common bundle a little round-bottomed brass pot, without bail or handle, and with just enough neck and lip to hang securely in the loop end of a long cord. This pot has a capacity of two or three quarts, and is called a *lo'tä*. If the men had brought along for the journey a little pulse, salt and red pepper—all cheap products of the country—or if they could have bought a few stringy turnips from a country gardener, or if it had been the season for gathering mustard leaves or mallows—you would have seen them loose the *lo'tä* from its cord and cook in it a mess of some one of a variety of vegetable sauces; then ladling it out with their large iron or wooden cooking-spoon, and using one "loaf" as a plate, they would have broken their bread and moistened each morsel with the sauce to give it a relish. But on this occasion the extras are wanting; the *lo'tä* is thrown thirty or forty feet down the deep well, from which water is drawn up to form their only dessert. Now these long hot days favor the after-dinner nap, especially as people do much of their work in the cool of the night; so once more the same garment which has served its owner as a girdle, a meal

bag, and a "dough-trough," and which could easily be converted any minute into a *dho'ti*, or a turban, now serves as bedding. Stretching himself on the ground for a sleep, the man covers himself from head to foot, and looks very much like a corpse laid out for burial. Suppose that the poor fellow were deprived of his "raiment," how could he get through a single one of the damp, chilly nights, a little later in the season? "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass when he crieth unto me, that I will hear; for I am gracious." How tenderly God cares for such! And if we are godly (God-like), will we not go and do likewise?

Why these people cover up not only the whole body, but the face, until not a breathing-hole is left, I know not; nor do they know, so far as I have inquired, any more than that it is a prevailing custom. Sleeping as many of them habitually do, on or near the ground, with the atmosphere full of poisonous, fever-producing malaria, especially in August and September, they no doubt inhale less disease by covering up the face; but very few natives know anything about malaria. It is more probable that the custom arose from the fact that the air is often full of winged insects, and the earth alive with creeping things, which would annoy any exposed part of the body. Still, this theory is not without a flaw; for why should the poorer classes, who sleep out in this way, take such pains to escape from creeping things of the earth, whilst those *of the body* are allowed freely to occupy every habitable region?

Leaving the tree and well I proceeded northward toward Siäl'kot, with the grand Himalayas rising in full view beyond. Having left the Grand Trunk Road at Gujānwā'lā forty miles north of Lahor', I found the remaining thirty miles very good although not macadamized. It was an English made road, broad, straight, lined with shade trees on each side, and in a good state of repair. The country here began to present a

decidedly improved appearance. The land on each side of the road nearly all well cultivated—villages as thick almost as farm houses in a well settled country—Persian wheels creaking in every direction as they raised water to irrigate the crops—flocks and herds feeding on pastures which at that season were fresh and green, and the numbers of people met in the road and seen plying their avocations in the fields, at the wells and in the villages—all gave evidence that I was approaching the centre of a densely populated country, which possessed at least some of the desirable qualities of a mission field. Before dark I crossed the Aik, a troublesome stream with which all of our missionaries would be glad to have less acquaintance. Half a mile farther on I passed what is now the south mission premises, without discovering that it differed in the least from any other portion of the broad, cultivated plain that stretched indefinitely on every side. Then passing on through one of the principal *bäsär's* (business streets) of the city of Siäl'kot, and two miles farther north into the English Military Cantonment, I found my excellent friend Captain John Mill with whom I had previously corresponded, and whose whole-souled Christian hospitality, earnest piety, and lively interest in missions soon made me feel quite at home.

CHAPTER IV.

BEGINNING UNDER PECUNIARY EMBARRASSMENT.

SEARCHING FOR A SITE FOR MISSION PREMISES—\$17 IN HAND—WHY DON'T YOU BUY MATERIALS AND BUILD?—MONEY RAISED BY SUBSCRIPTION—MR. GORDON THE IMPOSTOR—BORROWING MONEY—SETTLED AT LAST.

I WAS in no way disappointed in regard to Siāl'kot; the favorable impressions received by report before visiting it were confirmed, and it was chosen as our headquarters. The wisdom of this choice has never been called in question so far as I am aware.

This important matter having been settled, the next great matter requiring immediate attention was the securing of a desirable site for mission premises. Captain Mill introduced me to Major Dawes, Captain Fitzgerald, Captain Heath, and other friends of the mission cause, and placed a horse at my disposal, besides giving me valuable assistance in various other ways. It was no small matter that for the space of two weeks he spent all his leisure time with me in reconnoitering the ground on every side of the City of Siāl'kot in order that we might wisely decide the important question of location. The three great things which we sought to combine in our choice of a site were healthfulness, convenience to the work, and availability. The native city, containing a population of 20,000, must be our central point. Connected with the military cantonment two miles north of the city there were 20,000 more of a native population; but these were thought to be too transitory for a permanent centre. Some place between the two would have been most convenient; but all desirable ground north of the city was appropriated by the Government for military purposes, and if we built there our property would

be subject to very objectionable conditions, since it could be taken from us for Government use whenever required. As to locating within the City, all missionaries and other advisers objected seriously and unanimously on the ground of its being hotter and more unhealthy than an out-side location. So also, the atmosphere for several furlongs out from the city limit was unhealthy, because of the dense, filthy smell occasioned by the habits of the people—habits subsequently corrected to some extent in consequence of the Government erecting places for retirement and compelling the people to use these instead of the open fields. There was a very healthy, elevated site and dwelling house two miles northwest from the city. This was afterwards purchased by us, as will appear, and from us again by the Church of Scotland Mission; but it had not at that time been offered for sale, and two miles would have been thought too far from the native city.

The site finally chosen, after long and diligent search, was three fourths of a mile southwest of the City on the left of the road leading towards Gujrānwā'lā. This was clean, open, well ventilated ground, and struck both of us as the most eligible property that could be obtained. The only objection was that the Aik, a stream one-fourth of a mile distant, overflowed its banks two or three times every year, and when it did so this ground was covered with water; but the overflow never exceeded a few inches in depth, and always subsided again after a few hours, leaving the place dry; the objection, therefore, was not thought to be serious. A few years later, however, the Government ordered embankments to be thrown up near the city to prevent the overflow of the Aik from escaping by its usual channel. By this means the depth of water on our mission premises was greatly increased, and the annual overflowings from the Aik became serious and troublesome. A clay embankment has been raised all around the mission premises; but the water sometimes breaks through. A slight deposit is left after every flood, by which the ground outside is being gradually raised all around us. It is now a

question whether we may not eventually be compelled to leave the place; and the wisdom of selecting it at all has been questioned. I can only say that after diligent search, and much thought, consultation and prayer in regard to this important step, the site which was chosen appeared to be the best one available at that time.

Before leaving my family at Sahā'ranpur to set out for Siāl'kot, July 30th, our stock of funds, as already hinted, was running low, and we were looking for a remittance from our Board of Foreign Missions. When we sailed from New York, September 28th, 1854, a letter of credit for £200 had been put into our hands to begin with on landing at Calcutta. Before the end of March one half of this was spent in travelling up to Sahā'ranpur, and the other half reduced to about Rs. 200 (equivalent then to \$100,) in meeting the ordinary living expenses of the next four months. A tent had been bought to be occupied as our temporary abode and to be used afterwards in itinerant preaching; this was to cost, by the time it reached Siāl'kot, about \$250. Without attempting to pay for it at once, I left the family in Sahā'ranpur with money enough to live on for two weeks, and started out on a journey of 300 miles with \$50; then, traveling in the most economical manner, I reached Siāl'kot on the 8th of August with \$17 in hand with which to found our Mission. If we had been compelled to rent a house or buy furniture in Sahā'ranpur, or to go to a hotel at Siāl'kot, our ready capital would surely have been much smaller. My new acquaintances in Siāl'kot were familiar with large sums of money, the salary of my host being about \$500 per month; and you may be sure I was very particular to let none of them see the inside of my pocket. I was from prosperous America, which is famed for its enterprising spirit, and famed also—as some of our English cousins say—for boasting. I was out on important business—the only missionary of my denomination in the Eastern Hemisphere; and if my real situation should come to be known, oh, how I would blush! I lived in constant dread lest some emergency should

“let the cat out of the bag.” When buying the lot for mission premises I was extremely anxious lest some ready money might be called for. The size of a lot which Captain Mill suggested was four times too small, as I very well knew, but under the circumstances I could not say anything.*

The very interest which these Christian gentlemen spontaneously manifested in my work was extremely embarrassing. Now, said they, is the most favorable season of the year for pushing forward your building operations; more work can be had for your money than at any other time; make your contracts with natives to supply brick and lime; get your logs on the ground, and have sawyers at work. So I busied myself drawing plans of mission buildings on paper, and talking to brick and lime contractors.

These contractors beset me from day to day; but there was a mysterious difficulty somewhere that all the while prevented any business from coming to a head. Everybody, said I to myself, must take me to be a very slow “go-ahead-American.” Capt. Heath had thousands of logs at his disposal on the banks of the river Chīnāb, and could send me as many as I needed without delay as soon as I would apply for them; but how was I even to settle with the native cartmen, who must be paid cash immediately? Thus I waded on and looked for a remittance, but none came.

By some means Capt. Mill came to know that my funds were not very abundant, and a subscription paper was circulated for money in aid of our Mission.

Meanwhile I was beginning to feel that it must appear strange to my newly made acquaintances for me to be here, the only representative of my denomination, entrusted with important business, and yet to have neither money nor letters reaching me—no certificate of ordination, and no official notification of my appointment (for these formalities had been neglected)—nothing whatever to show but my face and our church papers. Then, the weekly paper—the only thing which

* In after years it was enlarged fourfold.

arrived with any regularity—maintained a silence in regard to us and our work which under the circumstances was very tantalizing. And when, to my relief, I found and read a casual remark in the paper one day, my host, picking up the paper afterwards and searching in vain for the passage I had read, "*thought that was very strange!*" as he jocosely expressed himself to me further on. All these things, thought I, must suggest to their minds that perhaps after all I am nothing but an impostor. In fact, a gentleman in Ferozepore, to whom our subscription paper had been sent, wrote back to Capt. Mill to enquire particularly about me before he would give any money. For, said he, there is a man by the name of Gordon going about the Panjāb' soliciting funds and pretending to be a missionary, but he is an impostor; he is of such and such a size, complexion, and so on. Now the particulars given of that impostor were ominous; for they suited pretty well for a description of myself. Taking all things into consideration, the circumstances looked sufficiently suspicious, as I thought, to destroy the confidence of strangers. Had the case appeared much worse, I fear I should have suspected myself and felt compelled to "own up."

Capt. Mill and Major Dawes, whilst they enjoyed the joke—and who could blame them?—assured me that they knew that impostor, and knew him to be one man and me to be another.

The money raised by subscription amounted to about Rs. 500=£250. With this amount I moved on softly a while longer by paying out money only in small sums where it was unavoidable, and indulged the hope that no one need ever know how absolutely bare I had been.

On the 27th of September I decided to take another step forward. Spending one Rupee in getting a rude bedstead made, and a few more Rupees in erecting a shanty of bamboos and straw on the mission grounds—for the tent had not yet arrived—I determined to leave my comfortable quarters. Capt. Mill earnestly remonstrated, assuring me that the heat

was still too great to warrant such exposure. But my building operations, the main business in hand just then, required my presence on the spot, and I moved out after enjoying the Christian hospitality of Capt. and Mrs. Mill for seven weeks. Capt. Mill, seeing that I was bent on going, got his blacksmith to make for me a strong iron chain with which to secure my two small traveling boxes to my bed at night. I was going out three miles from civilization, and the shanty was insufficient to bar out intruders; for often were starving dogs heard snuffing about in my hut by night in search of something to eat. I had a watchman, but he could be trusted only as far as self-interest prompted him, and I knew as yet but very little about these people.

The 28th of September has now dawned—one year ago to-day our hearts were full and our eyes bedimmed with tears as we stood on the deck watching for and responding to the last flutterings of white along the living line on the receding shore of our dear native land. To-day I have again cut loose and pushed out upon the black waters of Heathendom. A people degraded and filthy, poor and ignorant, lazy, dishonest and deceitful, and ingenious chiefly in the one art of securing their penny a day without fairly earning it, are swarming around me. Six hundred and forty thousand of these in the District of Siäl'kot without a native Christian! My life's work is now before me. After twelve months of journeying the end is reached. After many years of tossing, I light down at last and feel very distinctly a new experience which I never enjoyed previous to this day, a comfortable sense of relief and rest in the thought that I am now *definitely settled for life*. All this, a short time ago, was as foreign to my thoughts as heat to the North Pole. Surely the Lord has led me in a way I knew not. Thus I soliloquized when fairly settled in the mission hut.

“I will instruct and teach thee, and lest thou turn aside,
I'll in the way direct thee, My eye shall be thy guide.”

A few days after I settled on the mission premises word

came from my family, who were yet in Sahā'ranpur, that the house which they were still occupying free of rent was required by its owner, and must be vacated at once—that they could not leave for want of money—that they were not only out of money, but in debt to several persons for the necessities of life, and that they could not think of borrowing from the missionaries, to whom we were already under heavy obligations; and they asked what they should do.

It is not so difficult for a man to bear what merely inconveniences himself; but when it begins to fall upon those loved and dependent ones for whom he is bound to provide, the case is materially changed. We had fairly entered upon our second year, counting from the date of embarkation; and with the exception of two letters from members of our Board of Foreign Missions, no word of counsel, good cheer or friendly inquiry had reached us from those by whom we had been sent forth. The fortnightly mail continued to disappoint our expectation of a remittance, just as it had been doing for the past six or seven months. Mail after mail came without even telling us when money might be expected. Mortified and sad, I felt compelled to go to Capt. Mill and tell him the whole story of the past three months and the present situation at Sahā'ranpur. His kind heart was touched. "Only name the amount," said he, "and I will lend as much as you require until you are able to repay it."

My eyes filled with tears, and I know not what I said in reply.

"I wish," he added, "that you had told me of your straitened circumstances before now; it was hardly friendly in you to keep all these things secret from me."

The Rs. 250 which I ventured to ask, and which he cheerfully loaned, were barely enough to tide us over the present difficulty. The tent arrived, with a heavy bill for transportation, on carts, all the way from Fatehgarh, five or six hundred miles. It was set up and ready for my family, who joined me on the 26th of October. During all their tiresome wagon ride

of three hundred miles, they had looked forward with the pleasant anticipation of landing at the comfortable and cheerful home of my host ; but instead of this they came unexpectedly to our tent on the mission grounds, where a chaos of bricks, lime, saw-logs, foundation digging, and, I may add, my very imperfect housekeeping, presented a cheerless appearance, and produced on their minds a gloomy impression of our home of the future.

CHAPTER V.

BIRD'S-EYE VIEW OF THE FIELD.

THE FIELD VIEWED POLITICALLY—STATISTICALLY—GEOGRAPHICALLY
—PHYSICALLY—HISTORICALLY—INDUSTRIALLY—PROPHETICALLY.

A GENERAL knowledge of any particular mission field will help us very much to understand what needs to be done for that field, and will in many ways enliven our interest in all efforts made to bring its people to Jesus. For it is an indisputable fact that multitudes of Christians feel little or no interest in the distant countries and peoples of the world, because they are not acquainted with them, whilst those who are best acquainted feel the liveliest interest.

I shall not speak of the whole of India, with its 250 millions of population, as *our field*, nor even of North India with its 143 millions; but will speak of the Panjāb' only, which is the most northerly province of North India.

This province, with its present boundary* (in 1885), contains 144,000 square miles of territory, one-fourth of which is under native rule, and three-fourths under British rule. Our knowledge of that part which is ruled by native kings is comparatively limited; but of the remaining 107,000 square miles immediately under the British, 37,000 are cultivated—much of it being so by the aid of canals; 37,000 more could be cultivated were canal irrigation sufficiently extended; whilst 33,000 square miles consist of inhospitable mountains and uncultivable wastes.

The population of heathen India does not increase as rapidly as that of most Christian countries, the rate of increase being much influenced by frequent wars, famines, sickly seasons,

*The Delhi territory and other tracts were added to the Panjāb' in 1859.

and overcrowding. Of the three enumerations taken in the Panjāb' in 1855, 1868, and 1881 respectively, that of 1868 was taken after seven years of exceptional prosperity, and showed an increase of 16 per cent. in thirteen years; whilst the census of 1881, which followed the late Kā'bul war, high prices, and epidemic cholera and fever, showed an increase of only 7 per cent. in thirteen years. According to the latest census, that of 1881, the native portion contained an aggregate population of 3,861,683, and the district under British rule, 18,850,437, making a total of 22,712,120 souls.

That part of the Panjāb' which is ruled by natives consists of thirty-four native States, located in different and widely separated parts of the province. These States are governed by native chiefs or kings, who are dependent on and tributary to the British government. They vary in extent and population from one of 17,000 square miles with a population of 1,500,000, to one of only four square miles with a population of 590 souls.

The British portion of the Panjāb' consists of thirty-two Civil Districts, differing in area from that of Delhi District, with 1,258 square miles, to that of the mountainous District of Kān'grā, with 8,389 square miles. Their population varies from 181,540 in Kohāt', to 1,067,263 in Ambāl'lā; whilst the average to a square mile runs as low as 47 in the sandy District of De'rā-Is'mail-Khān, and as high as 597 in Jullundur. The most populous districts are those lying in the northern part of the Panjāb', near the foot of the Himalaya mountains, and among them are those of Siāl'kot and Gurdās'pur.

When we entered the Panjāb' in 1855, mission work had recently been commenced in only a few places, whilst the greater part of the province lay before us unoccupied. Some missionary societies operating in this and other provinces of North India, have extended their operations by occupying principal stations widely separated from one another, and they have labored chiefly in large cities; whilst the ground occupied by us is very compact, and our efforts, especially in later years, have been chiefly directed to the country people.

The seven Civil Districts in which we now have mission stations may be exhibited in the following table:

<i>Name.</i>	<i>When first occupied.</i>	<i>Square miles.</i>	<i>Population in 1881.</i>	<i>Average to square mile.</i>
Siāl'kot	1855	1,958	1,012,148	517
Gujrānwā'lā . .	1863	2,587	616,892	238
Gurdās'pur . . .	1872	1,882	823,695	452
Jhī'lam.	1874	3,910	589,373	151
Jhang	1884	5,702	395,296	69
Shāh'pur	1884	4,691	421,508	90
Montgomery . .	1884	5,574	425,529	77

Leaving out of view the very small District of Sim'la, a summer resort of the Government of India, and in every respect exceptional, Siāl'kot has the largest population of any District in the Panjāb' except one, and the largest average to the square mile except two, in which the average is increased by large cities. More remains to be said of these divisions of our field as they come up in the course of our narrative.

In order to relieve the reader a little from the tedium of mere monotonous statistics, I will now endeavor to bring the Panjāb' in general, and our own field in particular, vividly before our mental vision, by taking, as it were, a bird's-eye view from some lofty point of observation. To obtain this, and at the same time catch a glimpse of the works of God in the grandest natural scenery on the globe, we will resort to the Himalaya mountains, which, all along the northerly border of the Panjāb', and of all India, ever stand

“ Piled up to the clouds,
Conspicuous far.”

Mount Washington is 6,234 feet high, and Pike's Peak 13,000; whilst the Alps, where

“ The soaring glacier's ice
Gleams like a paradise,”

can boast of only two peaks which exceed 15,000 feet. But it is computed that in the Himalayas, or rather in the limited part of them known to us, there are 2,000 peaks ranging from 20,000 to 29,000 feet in height, 1,100 of which have been

measured. Along the northern border of the great plain of the Panjāb' there is a belt of comparatively low hills, thirty miles in breadth, which is inhabited, and covered with forests and other vegetation; beyond this low belt rises the stupendous Himalaya Range, which some one has fitly styled "*the back bone of the world*." Seventy miles north from the edge of the Panjāb' plain, stands a peak called Kun Nun, but familiarly named the "Nun" because her face is often veiled in clouds. The "Nun," with her icy summit rising higher than other peaks in that region,* is always visible from the plains in clear weather. The top of this will be a suitable point from which to enjoy our bird's-eye view of the field. And in order to give ourselves the advantage of the best position, we will, in imagination, dissect the "Nun" from you great spinal column of the world, and, moving her out by a herculean feat of engineering as was done to the Egyptian obelisks, we will set her up on the plain between the foot of the hills and Siāl'kot, our headquarters.

What a giantess! She could look proudly down upon Mount Washington if it were set upon the top of Mont Blanc. No squatting mound, but a pyramid of graceful proportions, rising steep on every side until she terminates in a sharp angle at the top, though her huge base would cover the District of Columbia. Egypt's loftiest pyramid, if increased in stature forty-fold, would appear but a pigmy by her side. An eagle would be lost to human vision before she would soar half way up. The mercury would freeze on her summit while the orange blossoms at her base. Building materials for a thousand cities could be quarried out of her without causing perceptible diminution, and an army could lose itself in one of the gorges that furrow her sides. As we gaze upon this colossal pile of granite and think of its weight, we begin to feel concerned lest the earth's crust may give way, and the ponderous mass plunge into the liquid fire beneath, sending the shattered plain up on every side amid columns of volcanic fire. Dear

* Kun Nun is 23,447 feet high according to the Grand Trigonometrical Survey.

reader, I ask the favor of your company now for a single hour, whilst, equipped with telescope, and note-book, and seated on the summit of the "Nun" as our observatory, we look down upon no imaginary scene spread out below us, and proceed to make our observations.

Before viewing the great populous plain south of us, we must take a glance at the belt of lower hills stretching east and west between the plain and the snowy heights to the northward. Here are valleys of every size, from the lovely dell no larger than a garden, to the great Kängrä Valley one hundred miles long, with its table-lands and diminutive mountain ranges, its hills and dales, its rivers and torrents, its cities and villages, its rice farms and tea plantations, and its seven hundred thousand souls. Here are hills and mountains of every height, from nine or ten thousand feet down to mere hillocks at the border of the plain. Here too are plants in every variety, from the soft luxurious tropical vegetation of the low valleys up to the hardy oaks and stately cedars of Lebanon on the heights. Many of these hill-sides, you observe, are dotted over with shepherd hamlets, a dozen or a score of which may be counted on a single slope. All over these green hills and valleys, you observe hundreds of nebulous spots; but they are not tufts of fog. If you turn the telescope towards one of them, you will discover that it is a flock of three or four hundred sheep and goats. Near by stands their careful shepherd. He is guarding them from hungry bears and leopards, and leading them in green pastures. Meanwhile he is improving his leisure hours with a spindle, on which he twists woolen yarn for home-made fabrics. The old ruined forts, which still crown almost every commanding eminence, tell us of political divisions, tribal feuds, and petty wars of the past. Finally, the multitudes of idol temples and shrines which we see on high places and under green trees, indicate a people given over to idolatry; and they reveal the depth of moral and religious degradation to which man can sink, even where everything around him declares the glory of God.

Turning our faces southward now towards the great and populous plain of the Panjāb', in which our mission field lies, we will make a more careful survey, first, of its *physical features*. This great plain, which is about equal to Texas, or double the size of Great Britain, is slightly diversified with small ranges of hills. The most notable of these is the Salt Range, situated one hundred miles west of our observatory. Its inexhaustible mines of excellent salt are owned by the Government, and yield an annual revenue of more than three millions of rupees.

The six principal rivers of the Panjāb' take their rise in the snow-clad mountains north of us. We see them issuing from the foot of the Himalayas into the plain at our right and left. Glistening like cords of silver, they wend their way south-westward to the Arabian sea. From five of these rivers, the Sat'laj, the Biās', the Rā'vī, the Chīnāb', and the Jhī'lam, the Panjāb' takes its name—*panj* (five) and *āb'* (waters). The sixth and largest river, the Indus, which is called the Nile of India, and was mistaken by some ancient geographers for the Nile of Egypt, runs down the western boundary-line of the Panjāb', and on its way to the sea receives the waters of the other five rivers.

The space between two rivers is called a *Doāb'*, from *do* (two), and *āb* (waters); and each *Doāb'* takes its name from the initial letters or syllables in the names of the two rivers which bound it. Thus, the space between the Biās' and Sat'laj is called the Bast *Doāb'*, that between the Biās' and Rā'vī the Bā'rī *Doāb'*, that between the Rā'vī and Chīnāb' the Rach'nā *Doāb'* and that between the Chīnāb' and Jhī'lam the Chaj *Doāb'*.

These rivers are very troublesome, for when heavy rains or melting snows cause them to rise, they overflow and spread out very far over the level country; when they fall, as some of them do fall, low enough to be forded, they leave a broad belt of deep sand on each side of the channel; and so, in the absence of bridges and good ferries, they present formidable

difficulties in the way of traveling east and west. But they are also a blessing. Both in the mountain valleys and in the plains, the practice of irrigating fields on a small scale by means of canals fed from these rivers is very ancient, and British enterprise is now doing the same thing on a large scale.

Climate and Temperature.—The Panjāb' enjoys colder weather, and suffers from hotter weather, than any other province of India. On the plain, the temperature in May, which is the hottest month, varies in different districts, according to the Government record, from 104 to 118½ degrees above zero in the shade. In December, the coolest month, it ranges from 24 to 60 degrees above zero. In the English sanitary stations on the hills, at an elevation of 6,000 or 7,000 feet above the sea level, the temperature in May registers from 80 to 90 degrees in the shade. During the long cloudless days of April, May, and June, the air of the plain becomes intensely heated, and rises; and the Panjāb' thus acts as an exhaust-chamber for all India. Moist air then rushes in to fill the vacuum, and produces the rains of July, August and September. These rains are very unequally distributed over the Province. As the moisture-laden winds sweep around from the ocean and touch the cold heights at our feet, they give out rain in great abundance, the yearly rain-fall in some places along these lower hills amounting to as much as 120 inches; whereas in some of the central parts of the Province, two or three hundred miles south of these hills, it seldom exceeds six or eight inches in the year.

During the time of these rains, which pour down so abundantly all along the lower hills, water rushes violently down the deep mountain gorges, cutting them still deeper, and inviting large quantities of earth and rocks from their steep banks in the form of land-slides; fragments of rock are forced downwards and rounded into boulders; earth is washed down and spread over the plain, or deposited at the seashore through many river mouths, where it silts up and extends the country seaward.

By the impetuous behavior of these mountain torrents, a strip of country between the mountains and the plain is washed, furrowed, torn, and heaped into all manner of fantastic shapes, and boulders of every size are strewn about. Some of the smaller streams dash out over the plain, and swell beyond their banks; further on they sometimes lose their channels, and finally disappear in bogs and sandy wastes. The larger streams and rivers move out from the foot of the hills with less bluster, and pursue their courses with more steadiness and dignity; but they make for themselves an inconveniently wide path, washing away rich acres, now from one bank and then from the other, and leaving a broad belt of deep sand now on this side of their channel and again on that.

Whether or not this whole plain spread out before us was originally formed of materials washed down from the mountains, I cannot say; but as we look down from Kun Nun and witness the vast scale on which this process is carried on, we cannot doubt that it is possible. The washing-away process takes place mainly at the *base*, making the higher ranges and peaks to run up steep and sharp; when they are sufficiently undermined, down comes the top, and the range becomes a little lower. Land-slides on a grand scale are of frequent occurrence, and small ones are taking place continually in the time of heavy rains. Tradition points out a mound-shaped hill in the Kān'grā valley east of us, with several miles of gentle slope between it and the base of the mountain range north of it, and tells us quite confidently that it slid down long ago from those mountains to where we now see it.

The fertile portions of the great plain before us are cultivated in wheat, barley, maize, cotton, rice, tobacco, lentils, hemp, flax, mustard, and many other crops. Other portions farther away from the mountains, where rain is scarce, are sandy and barren. Strips and patches of saltpetre land are visible in some places, like great white leprous spots, almost entirely destitute of trees and grass. Intermediate between fertility and barrenness we see large uncultivated tracts where the peasantry

are grazing their flocks of sheep and goats, cows and buffaloes. We notice that the native horses are small, and in almost every respect very inferior; but we observe also a sprinkling of Arab, Australian, and English breeds, recently introduced, which are valuable. We see no fences—fencing timber being scarce, stones wanting, and shepherds and cow-boys plenty. We see droves of little asses meekly bearing their heavy burdens about the brick-kilns and large towns, while the owner is beating them cruelly with his staff. Where trees are plenty you can see camels stretching their long necks upward for leaves—their only food—whilst the owner pulls the branches down within their reach with his long crook. We note that forests are very rare on the plain, but the more fertile regions are dotted over with indigenous trees in great numbers and variety, and the principal roads are lined on each side with shade trees. Here and there groves of young forest trees are beginning to thrive under British rule. Gardens, too, which consist largely of poorly cultivated mango, orange and lime trees, with a sprinkling of the peach recently introduced, add beauty to the landscape, but do not yield very much fruit that can be called really good.

The thunder storm, more frequent in March and April than other months, is a magnificent spectacle when seen from a great height. With outlines clearly defined—lightnings flashing out from the thick darkness, and thunder booming up tardily from the distance—the storm moves majestically over the plain. The inhabitants below, like poor souls in trouble, look up and believe the whole heavens dark; yet that darkness we see is a mere spot, whilst infinite space around and above, like the light and love of him who “so loved the world,” is as bright and joyous as a clear sun can make it. By and by the rainy season will be ushered in with a general storm—not in some well defined spot, not with flashes and peals, but with a night-long blazing and gleaming and roaring—with dense, dark clouds and heavy rains over the whole land, from river to river and from mountain base to sea-shore.

The sand storm is a rarer sight than the ordinary thunder storm. Choosing the driest, hottest, and stillest afternoon, as if intentionally, to wake up the world with a sudden surprise, the hot winds in a wild freak gather dust from beneath and vapor from above, and drive them rolling and whirling along tumultuously with tremendous velocity. The lurid dust-clouds, not unlike a vast conflagration, contrast sharply with the dark vapor clouds—each contending furiously for the mastery. For thirty to sixty minutes the lower heavens seem turned into a battle field, whilst the earth beneath is palled in midnight darkness. Then come a few rounds of thunder and lightning—the rain pours, the dust subsides, and the air turns clear and cool.

Historical Sketch.—Turning now from the physical aspects of the field, we will look for a moment at its past history; this will be the shortest way to explain many things about the people, their tribal divisions, their religious customs, their institutions and languages, which would not otherwise be understood.

As early, probably, as the time of Moses, and possibly somewhat earlier, the Panjāb' was inhabited by aboriginal tribes. Of their history we know little—less even than we know of the early history of the American Indians. But that they existed we know certainly from the remnants of them which still exist.

There was a very ancient race of people' called Aryans, who inhabited the highlands of Central Asia. Some of these emigrated southward and peopled Persia; some emigrated westward and peopled Europe; and others came south-eastward, over the lofty Hindoo Koosh mountains, and down into the Panjāb'. Here they conquered the darker and less civilized aborigines, making slaves of some of them and driving others to the mountains. These Aryans introduced the Sanskrit language; and from them arose Brahmanism with its idol worship, Hindu temples, and caste system. The conquerors would naturally assume the highest caste and choicest occupations, and grade others below themselves.

Ages afterwards, and a short time before Esther was crowned queen of Persia, probably about 527 or 530 years B. C., Darius Hystaspes, king of Persia, came in from the west, crossing the Indus on a bridge of boats; and a part of the Panjāb' was numbered among the one hundred and twenty-seven provinces of the Persian Empire.

Near the same time, Buddha, a young prince from the foot of the Himalaya mountains in the eastern part of Hindustan', forsook his father's palace, became a religious devotee, and started a new religion called Buddhism, which prevailed in India for one thousand years, and afterwards fell away eastward and northward; and though this is still the religion of nearly one-third of the human race, it has almost disappeared from the Panjāb'.

Again, about seventy years after the prophet Malachi, or three hundred and twenty-seven years B. C., the Grecian conqueror, Alexander the Great, came in from the west and led his army across the Panjāb' as far as the Satlij river; but he soon departed, leaving very few footprints, as we should naturally expect from Daniel's description of his invasion: "*Behold an he-goat came from the west on the face of the whole earth, and touched not the ground.*"

After this, Seleucus, one of Alexander's successors—again the Bactrian Greek kings from the north—and Chandragapta and Asoka from the southeast, each in turn conquering the Panjāb', ruled over it for a time.

At the beginning of the seventh century of the Christian era, a new religious sect called Jains, about midway between Brahmins and Buddhists, sprang up in India and prevailed for several centuries, taking the Panjāb' in its train; but it again gave way to Brahminism.

In the year 996 of the Christian era, Sultān' Mahmūd', the first great Muhammadan conqueror, began in earnest the Muhammadan invasion from the west. His followers first plundered and afterwards subdued the Panjāb'. No less than seventeen times was it invaded during the lifetime of that

remarkable leader. By the power of the sword and kindred instrumentalities, he made hosts of converts to the Muhammadan religion, destroyed many temples, and won for himself a number of high-sounding titles, one of which was "*The Image Breaker*." Mosques were built in many of these Panjāb'ī towns and villages; crowing priests were set to call the people to prayers five times a day, and the boys began to learn the Persian and Arabic languages.

In the beginning of the sixteenth century Gurū Nān'ak founded a new religious sect in the Panjāb', and called his followers Sikhs (disciples). These Sikhs may be called Reformed Hindus. They discard idols, never smoke, and eat pork. They were cruelly persecuted by the Muhammadans, and so they developed into a brave and warlike nation in the course of the first century of their existence; at the end of two centuries more we find them the ruling power in the land of the five rivers, and consolidated into a powerful kingdom under *Mahārājā* Ranjīt Singh, "the Lion of the Panjāb'."

In the year 1601, a little before King James gave his order for translating the Bible, the English entered India from the southeast in the capacity of a trading company. In 1757 they founded an empire, and became the chief power in India. Having worked their way up northwest, they crossed the Sutlej and annexed the Panjāb' in 1849. They put an end to the burning of widows alive on the funeral piles of their husbands, to the murdering of female infants, and to the burying of lepers alive, and gave better security in general to life and property. They proclaimed liberty of speech and liberty of the press. They made roads and bridges, and planted trees. They established cheap postage and good schools, and made English education respectable and profitable. They opened an extensive trade between England and India, flooded the country with beer, wine, and spirits, and placed over it an administration which the poor people regard as very burdensome.

Such are the principal changes—the great revolutions,

political, national, social, religious, and linguistic, which have passed over the Panjab'. In addition to all these, there have been many smaller ones of the same nature. Many an ambitious leader has drawn his sword, sought supremacy, and perished. Religious devotees without number have risen up, made wonderful pretensions, drummed up a following, and passed away, leaving traces of their superstitions and followers.

Now, since all these revolutions have left their mark and monuments in some form or other, we see, as we should naturally expect, an endless variety in the picture before us. The Panjāb' is therefore not one nation, but many. People of many modern nationalities are here in sufficient numbers to form important component parts of the population; whilst the remnants of ancient tribes, whose origin is hidden away back in the darkness of prehistoric times, are very numerous, even at the present day.

Similarly, we see not one religion but many. According to the census of 1881 there were in this province 11,662,000 Muhammadans, 9,252,000 Hindus, 1,716,000 Sikhs, 42,000 Jains, 33,000 (nominal) Christians, 8,000 Buddhists, and about 1,600 belonging to other sects. (The Christians include all Europeans and Eurasians, as well as native Christians of every sect; the Hindus embrace all castes, and people without caste, who are not included in the other denominations mentioned.) Hence it is that we see Muhammadan mosques, Hindu idol temples, Sikh temples without idols, and a variety of places of worship of other sects. We see fine English churches at the headquarters of every civil district, and, in the principal districts, Roman Catholic chapels and convents; whilst Protestant mission churches and school houses are beginning to appear

So, too, in regard to languages, we find not one but many in the Panjāb', some of which have ceased to be spoken. The Sanskrit, which was brought in long ago by the Aryans, is now a dead language, but is religiously studied by the Brahmins as the original language of their sacred Shasters,

and is the root language of much of the spoken dialects. The Arabic Koran is religiously committed to memory from beginning to end by many Muhammadan priests, especially the blind ones. With a few exceptions, they recite it like parrots, without understanding it, whilst they are ever ready in controversy to quote it confidently, angrily, and with the utmost pomposity. The Persian language is studied very much as we study Latin, because of its relation to some of the spoken languages. Gurmukhī also, which derives its name from *Gurū-mukh-ī* (the language of the mouth of the priest), is that in which the *Granth*, the sacred book of the Sikhs, is written. The priests read it, but it is not well understood, at least in some parts of the province, by the common people.

Of the languages now spoken in the Panjāb', we have first the Urdū, which is also called the Hin'dustā'nī. This is regarded by many as the first and most important one for a missionary to learn. It is derived in about equal proportions from the Sanskrit, Arabic and Persian languages. It is flexible and rich, and ever enriching itself from foreign sources. The rulers give it the chief importance in their educational system, which makes it the language of the educated classes; and they use it in their courts and in government business generally throughout all of North India. It has several grammars and dictionaries, and a literature; and missionary enterprise has given it a good translation of the Bible, together with a small beginning in the way of Christian literature. It is spoken by four millions of people in the Panjāb'.

The Hindī is a dialect included in the general term Hin'dustā'nī, and diverges so far that missionaries have given it a separate translation of the Bible, and some religious books and tracts.

The language which I think should be viewed from the missionary's standpoint as the most important of all in our field is the Panjā'bī. Some say this is not a language—only a jargon—and some call it a dialect. I will not waste time over

the name, but its great importance lies in the fact that more than fourteen millions of the Panjā'bī people understand it better than any other language or dialect, and are likely to do so for generations to come. But it presents practical difficulties to the missionary. In almost every village it has a double dialect, one set of religious and theological terms being used by the Panjā'bīs of the Hindu religion, and another by those of the Muhammadan. It has still further varieties of dialect in all the *Doābs'*, presenting a slight difficulty to a stranger as often as he crosses a river; this also is increased as he passes from plain to hill, or from hill to plain. No less than five main types of the Panjā'bī language may be distinguished. Hence the Panjā'bī translation of the Scriptures made by our brethren of the Ludhiā'nā Mission is imperfectly understood at Siāl'kot and Gujrānwā'lā, and a translation suitable for these places would not suit in all parts of even our own field.

Speaking indefinitely, there are besides Urdū, Hindī, and Panjā'bī, about a dozen other languages or dialects spoken in the Panjāb'; but as they are spoken by tribes in the outskirts of the province, and in the mountain valleys remote from our immediate field, and as these tribes do not amount to one-fifth of the whole population, we need not wait to note them.

The languages with which we are practically concerned are printed and written in a *variety of letters*. The Hindus introduced the Hindī character; the Muhammadans brought in the Persian alphabet; and Gurmukhī letters come from the Sikhs; whilst the English have introduced the Roman. Not satisfied with all this, these languages must needs borrow alphabets from one another, so that we have Urdū books in Persian, Arabic, and Roman characters. In like manner some Hindī books are printed in Hindī letters, and others in Roman. Of the few Panjā'bī books that have been printed, some are in the Persian character and others in the Roman; whilst shopkeepers write their accounts and business transactions in a character which differs from all the others. In addition to all this, the English language is dropping new words thick and fast into this Babel confounded.

Instead, therefore, of our field consisting of a single nation with one false religious system for us to combat, and one strange tongue for us to learn, it is a heterogenous and confused conglomeration of *everything*, dumped in from north, south, east, and west, jumbled together by every kind of agitating force, packed and cemented under oppression, and turned over and over and over again by a long series of revolutions through more than thirty centuries. This feature of the field, it must be admitted, is somewhat formidable to missionaries coming from America, where fifty millions of people use the same language, alphabet, grammar, dictionary, and translation of the Bible, from Atlantic to Pacific, and from the Gulf of Mexico to the Arctic snows.

Civilization in our field.—Three centuries before Julius Cæsar invaded the howling wilderness of Great Britain to fight our half clothed, idolatrous ancestors, Alexander the Great found a people in the Panjāb' who ranked with the foremost in the world in point of civilization. The twenty-two centuries which have passed away since the time of Alexander have made very little change in their civilization: it will suffice, therefore, to look at it as it now exists; and what do we see? Not Bible civilization. We do not here see man rising up in his divinely-given majesty to "subdue" the earth, and "have dominion over every living thing that moveth upon the earth." On the contrary, we see an over-crowded and half-starved population, content to plow the easy, and leave the hard and rugged; we see men slavishly bowing down to many living things that creep the earth, instead of asserting dominion over them. We who were savages twenty-two centuries ago have left them far behind now—not that we have aught to boast of, but God sent us the Bible and missionaries, and from these we have learned to stand erect—to rule over the beasts—to seize the great agencies and powers of inanimate nature and make them our servants—to develop and use the treasures of our God-given inheritance, and thus to "subdue" the earth.

The civilization on exhibition before us is indolent, setting

up no higher aim generally than to meet the demands of dire necessity. It is selfish, looking to the pleasure and aggrandizement of the rich, the noble, the powerful, and the wise, whilst it cares not for the poor, helpless, ignorant, base and miserable masses. It is oppressive and cruel to man and beast, and cares not to utilize wind, water, steam, lightning and labor-saving machinery, so long as there is another poor man's muscle available, or a bit of whole skin left on the galled back of the ass, mule or camel. It is a superstitious and inconsistent civilization, paying homage to the idle mendicant, who is the most useless of all men, and at the same time despising the poor laborer, and treating with horrid cruelty the beast which he worships as a god. This civilization is ingenious enough in little things. It is systematic enough and sharply enough defined in its divisions of labor. The persons of a particular craft often join together to form a kind of trades-union, and jealously guard their own interests. They often provide food for the unemployed out of the earnings of those who find employment. If we may judge from those who seek employment of foreigners, a large proportion of the people are so dishonest that their great aim seems to be not to excel in honest industry and fair dealing, but to get their penny-a-day without earning it.

Some of the characteristics of these people are very annoying to the straightforward, energetic foreigner who employs them. If he undertakes to teach them, and succeeds in making them skillful and efficient in some industrial pursuit, they are sure to demand higher pay or leave. If he gives them a contract, a most expensive supervision becomes necessary in order to secure honest work. If he urges them to exert themselves and give him a fair equivalent for their wages, they thoroughly understand the art of passive and respectful resistance, saying, by their actions, "You may take just as much work out of us as we please to give you, or you may call other members of our brotherhood, and see whether you can better yourself." It would be difficult, I think, to point out a

spot in all this great plain that is not ramified by a net-work of brotherhoods or trades-unions. They need work, and seek it most eagerly, from the foreigner especially. The foreigner also needs them, and cannot exist without employing them; but when he does employ them they are the pest of his life. He is ever contriving how to do without them, whilst they always succeed in attaching themselves to him in larger numbers than he can well afford, to leave again when they please. In some respects he is like a man picking his way through an Indian jungle in the rainy month of August, where legions of leeches stretch their hungry lengths at him from every shrub; they want his blood, and in spite of his utmost diligence an inconvenient number *will* attach themselves and hold fast until they grow plump and roll off.

Now, perhaps I have said enough against them, and would do well to add a word in their favor. Indeed, after all I have said, I begin to feel a little sorry for the poor fellows. They have never been taught; their sacred books do not encourage and enforce honest industry, as does our Bible. Then their wages are very small; it must be so when such multitudes are struggling for a bare subsistence. Besides, many of them really excel in the little things which they undertake to do. The current saying that "they know nothing of gratitude" is a slander: they form the warmest personal attachments to employers who treat them kindly. And their unresisting, silent endurance of the grossest injuries, and the politeness of those even who through poverty go all but stark naked, are well worthy the study and imitation of the more highly favored people of other lands.

Industries.—Nothing, perhaps, will give us a better understanding of the human side of our field than to observe carefully how these people are trying to secure the necessities and comforts of life, and how far they meet with success. We can judge of the whole field by what we see in a part of it, and will now draw our telescope on a portion of the Gurdās'pur District. The total area, good and bad, which we shall take

under review is 1341 square miles, and its population of 665,000 souls live in 1881 villages and cities. This whole population must of course draw their living in some way out of the land, of which there are 522,500 cultivated acres—nearly five-sixths of an acre to each inhabitant; and each acre produces annually from twenty to twenty-five rupees' worth of crops, estimated at their average market value. A rupee is worth about forty cents.

In making our survey, we will group the people according to their occupations. First of all, then, we note that 396,200* of the people, the largest group, are agriculturists. These are plodding away and doing the best they know, with their lean oxen and buffaloes, and with their most primitive implements, which are few in number and coarsely made by the village carpenters and blacksmiths.

We will suppose it is now seed-time. The average farmer is not fore-handed enough to have seed without borrowing it; and there are 17,815 shop-keepers eagerly waiting to lend him seed, that they may receive it back at harvest time with fifty per cent. added—the lender generally managing to extort, one way or another, one hundred per cent. or more. So the farmer borrows, placing himself in the clutches of a greedy extortioner, and after plowing, or rather scratching the soil from a dozen to a score of times, he casts in the seed. If the season be favorable two waterings will suffice. In some localities he draws the water from a canal, and pays yearly to Government for it an average of about five rupees per acre. In other places he draws water from wells; four days' work of a yoke of oxen and two or three men are necessary to raise enough for one watering to a single acre. As the crops grow up, every vestige of weeds and grass is carefully rooted out, carried home, cut fine, and mixed with broken straw for his cattle.

Harvest time having arrived, the broad surface of wheat, barley, and peas, which are the chief grain crops of the Pan-

* These and the following figures are taken from the census of 1868; women and children are included.

jāb', is whitening; and the busiest scene of the year is before us. The farmers call in to their aid the 26,348 day laborers of the district, with every other available man, woman and boy. These are all eager for work; because the sheaf of grain which they will carry home every second evening is worth three or four times as much as they could earn at any other season. The whole plain now seems alive with busy reapers, eight of whom can reap down one acre in a day with their sickles, which are scarcely larger than a table-knife. Heads and butts are laid promiscuously, and tied in huge sheaves, each sheaf being as heavy as a man can carry after two others lift it on his head; at sunset these sheaves all seem to be walking toward smooth places prepared in the open plain and called threshing floors, where they are ranked up like cord-wood; and swarms of hungry gleaners are busy picking up the stray heads.

Harvest being past, and threshing time having come, the muzzled oxen slowly tread out the grain. When the wind chances to blow, it is winnowed. The chaff, and the crisp straw, broken up very short by patient treading, are stored for feed; and the clean grain lies in heaps on the open threshing floors. All through this tedious process of many weeks the farmer guards with untiring watchfulness the fruits of his toil, lest dishonesty should take it from him; and if a drenching rain meanwhile gives it a ruinous soaking, he can't help that. It is his *fate*, and could not have been avoided; for it is not the *custom* to use fanning mills and covered threshing floors, or even to put the grain up in small sheaves with the heads all one way, so as to be set up in shocks.

The farmer now looks at his heap of clean grain with a degree of satisfaction, but cannot take it to his garner yet. As already remarked, each one of the hired harvesters had carried away his wages every second evening in one of those large sheaves; but there are others who now come in for some of the clean grain. The 1,112 carpenters, 1,333 blacksmiths, and 1,202 potters, whose main work it has been to make and re-

pair the farmer's implements, claim from the heap enough grain to supply them with bread until another harvest. Next come the 7,846 barbers, 4,876 washermen, 4,562 sweepers, 6,439 shoemakers, 3,337 village watchmen, and 18,445 water-carriers—every one having a just claim to more or less grain, according to what he has done for the farmer since the last harvest. After these again 3,019 musicians claim something for officiating at marriages, births, and funerals; and last, but not least, 13,265 priests demand their portions.

Once more, the farmers are reminded that their land belongs not to themselves, but to the British Government; they are only renters, and must pay one or two rupees per acre of land rent. The mere matter of paying rent is nothing in itself, for they have been used to this from time immemorial; nor do they regard the amount as great, if they could only pay it from the threshing floor in grain, according to the custom of native kings in past ages. But, no, those Rs. 834,000 must come into the Government Treasury, and must come in the form of hard *cash*; but as farmers seldom have this ready, they must either borrow, or submit to forced sale of their wheat at a low price. In either case, there are 5,816 money-lenders in the district ready for business, who will buy the best wheat at half price, or lend money for three or four months—the time that elapses between tax-paying and the next harvest—at from 50 to 100 per cent. interest and upwards. Under this system, the broad and beautiful fields of wheat give but little cheer to the average farmer. They are not for him. The seed-lender, money-lender, who is also a grain-hoarder, and unscrupulous and unmerciful rent-collector, often take the last of his wheat, and leave him and his family to subsist on coarser grains and truck.

If the farmer is under the necessity of borrowing grain for food a few months before harvest, he is accommodated at similar rates of interest, receiving, however, only coarse grain, and paying back wheat. If he needs money for marriages or religious feasts, he borrows heavily, for he must do homage to

time-honored customs. If his ox dies, or sickness overtakes him, he must again borrow. In one or other of these ways he is generally in debt, and often hopelessly so. Most emphatically is it true here that "the borrower is servant to the lender."

These rich money-lenders and grain-hoarders are accustomed to buy up vast quantities of grain when it is cheap, and to store it in deep pits under ground until a year of famine. They pray for famine. Sometimes they make cakes of human excrement, and offer them up as an insult to heaven to prevent rain. When famine comes, and this grain is exhumed and exposed for sale, it is black, and gives out a most sickening smell, and the poor starving masses pay four or five prices for the loathesome stuff. Can we wonder that famines are followed by pestilence?

When a man begins to borrow from these lenders and hoarders, they contrive to keep him in their debt as long as they see money in him. If they find that he is in a condition to pay up in full, they avoid him until he is so reduced that he can pay them only in part. When they see the balance of his debt growing small, they use flatteries, telling him that his credit is good; and so they encourage him to borrow more. If he cannot read, as is usually the case, they secure his "mark" to writings on stamped paper, in the presence of hired witnesses. In this way they obtain his note for more than he is aware, cheat him out of the amount he has already paid, and wrong him in various other ways.

The extortionate, shameless, merciless and impious money-lender and grain-hoarder of India, is a character which I hate with a perfect hatred.

As we look down upon these poor people, and single out other groups not so closely connected with farming, we are distressed by observing how very few of these 665,000 people are living on means which they have saved in early life. There are only 1,021 free-holders who have in some way come to enjoy a piece of land without paying rent to the Government;

to these we may add 194 Government pensioners, 40 persons who live on private means, and 34 house-proprietors—making a total of only 1,289 of this comfortably retired class. How painfully does this small number contrast with 21,630 beggars! The people believe that raising a family and working to support them is contrary to religion, and that they can be religious only by becoming medics. This superstition degrades industry, and multiplies beggars.

You will please to note that nearly all the women you see abroad have their ears, arms, necks, noses, fingers, ankles and toes loaded with silver ornaments; and if you look down at the women of wealthy families, who can be seen in the roofless courts of their houses, you will notice gold, pearls, and precious stones instead of silver. This is their manner of laying up the family savings for a time of need. The Government has recently established savings banks which give $3\frac{3}{4}$ per cent interest on small deposits; but the old custom still prevails largely. They give 3 per cent to a goldsmith or silversmith to make their coins into ornaments—affording him at the same time the opportunity of alloying their precious metals; and when these ornaments are worn lighter, and a time of need comes, they are sold back to him at a loss of 25 per cent. It is no wonder, therefore, that there should be as many as 3,776 goldsmiths, silversmiths and jewelers in this profitable business; yet not one of them can make or mend a time-piece.

In contrast with all this, those classes of workmen who can turn the crude materials of the earth into comfortable homes, although of vastly greater importance, are comparatively trifling in number—there being only 995 masons and bricklayers, 445 lime-burners, 239 painters, 131 glass-makers, 384 contractors, 661 carriers, and 1,243 coolies. Small as these numbers are, the most of them are employed, not in building houses for the people, but in constructing buildings, bridges, roads and canals for the Government; whilst almost the entire native population live in rude houses, built of sun-

dried clay, with flat roofs, and without any skilled workmanship.

In another direction we see 23 printers, 46 book-binders, and 38 book-sellers; but no paper-makers.

Again we see 3,169 cotton-cleaners, 42,926 weavers, and 2,495 dyers and calico-printers. The people are fond of gay colors; but as very few garments are cut and sewed, only 901 tailors are required, and no hatters or milliners. The coarse woolen blanket, which is a necessity for even the poorest, gives work to 2,401 woolen manufacturers.

Bread being baked in thin cakes from day to day in almost every house, we are not surprised to find only 116 bakers but the people are fond of sweetmeats, and make a profitable business for 482 confectioners.

There are 6,163 dealers in grain and flour; and though most of the grinding is done by women at home, yet on the canals, and on small streams at the foot of the hills, there are many small grist-mills, capable of grinding three or four bushels per day, which give employment to 2,374 millers.

Again we see 76 selling wine and spirits, 340 selling tobacco, and 132 more making and dealing in *luk'kas* (pipes); whilst the grocers number only 140. In the line of luxury and pleasure we may place 54 scent and perfume makers, 81 bards, and 349 dancing girls and athletes.

In the medical line we find 903 medical men and women and midwives, and two hundred and seven chemists and makers and sellers of drugs.

Of those who provide family stores, 41 charcoal burners and sellers might head the list if charcoal were not mostly consumed by blacksmiths; but the following will come under this head: 48 poulterers, 69 wood-sellers, 3 copper and brass pan-sellers. To coat these pans once a month with tin requires 94 tinnors, not one of whom can make or mend a tin-cup without botching it. Then follow 96 wood-turners, 41 workers in lac, 346 fish mongers, 504 milkmen, 586 mat-makers and workers in cane, 573 hucksters and florists, 665 butchers, 957 rope and string-makers, 1,465 salt-merchants, and 4,886 oil-makers.

About the courts of justice we observe 46 venders of Government stamps and stamped paper, 50 attorneys, and 70 deed and petition writers; and in another public department, 1,365 policemen, 1,610 soldiers, and 6,855 village officers.

The *pan'dits* and school-masters amount to 1,323. And we may close the list with a miscellaneous lot: 71 agents, 264 brokers, 854 inn-keepers, 1,156 travellers, 1,441 servants, 1,211 boatmen, 13,350 "letters-out" of conveyances and animals, 932 tanners and leather dealers, 867 saddlers, 537 thread-spinners and sellers, 125 embroiderers, 115 saltpetre manufacturers, and 4,624 others.

The Landscape.—Dear reader: Before we descend from Kun Nun, let us turn our eyes away from these scenes of toil, oppression and poverty, to linger for a moment on the exquisite landscape spread out before and below us. Here we behold broad plains, lofty mountain peaks, rich valleys and table lands—purling brooks, foaming torrents, and noble rivers—cultivated fields, sandy wastes, and pasture lands—flocks and herds—tens of thousands of cities, towns and villages—long lines of patient camels bearing merchandise from city to city—droves of asses, ponies, mules and cattle creeping under their heavy burdens, and strings of heavy-laden country ox-carts moping along the principal roads. The varied lights and shades of the picture, the endless varieties of purple, scarlet, yellow, brown, grey and green, blending in beautiful floral tints, utterly defy all attempts at description; and as the seasons come and go, the magnificent panorama which moves before us surpasses the brightest dreams of the master artist.

What is to be done? Who will come to the relief of these poor people? Who will free the oppressed, enlighten the ignorant, lift the masses from their degradation, and make them as good, great and happy as they are now bad, wretched and miserable, and poor and blind and naked?

Will a good government do all this? It is true that a bad government is better than none, and a good government better than a bad one; therefore, from the British govern-

ment, one of the best in the world, we have reason to expect as good results as can be reached by a "kingdom of this world." But no such government can ever change man's heart. On the contrary, the flood of evils which proceed from this corrupt fountain change the government itself, so that even its streams of beneficence, intended for the poor and needy, are swallowed up in the gulf of selfishness.

What then?—Can secular education do it? This is doing something for their enlightenment and elevation in a certain way; and many believe that the education now extensively imparted to the masses in Government and Missionary Institutions is quite sufficient to redeem and regenerate India. But neither does this change man's heart. Education increases the volume of the stream, but never turns it from its inward course to flow outward for the benefit of the perishing. Positive evils, too, are springing up in its path, especially when divorced, as it is in Government institutions, from all moral and religious training. It has already produced a class of proud, ambitious, discontented men, who vaunt their half-English speech and dress, and who having left their former superstitions, openly avow their infidelity and atheism.

What next? Shall we look to modern civilization? This, too, has its good effects; the railroad, for example, which has already entered the Panjāb' from the southeast, is relieving the beast of burden, shortening the way for weary pedestrians, equalizing prices, relieving famine-stricken districts, teaching punctuality and breaking up caste. But with the railway train there comes also a train of evils; for it affords as great facilities for-evil-doers as for well-doers.

And what then? Shall we find a sovereign remedy in the Gospel? Selfish Christians say, It is an expensive undertaking to carry the Gospel to these ignorant masses; lazy Christians call it a discouraging undertaking; the world positively declares that it is foolishness; kings and rulers of the earth set themselves against it. But he that sitteth in the heavens—he who has proclaimed his well-beloved Son to be King for-

ever, shall have all opposers in derision. He loves his Son, and has given all things into his hand—the gold and silver—the cattle upon these thousand hills—these heathen nations, and this utmost part of the earth; and he bids him, “Gird on thy sword”—“In thy majesty ride prosperously because of truth and meekness and righteousness.” Yes, our King Jesus *is even now* riding forth, clothed with a vesture dipped in blood. On his vesture and on his thigh he has a name written: “KING OF KINGS AND LORD OF LORDS.” Behold he cometh forth, conquering and to conquer. He comes to destroy the works of the Devil—to cast out and cast down the great dragon, that old serpent called the Devil, and Satan which deceiveth the whole world. He is asserting his dominion from sea to sea and from the river to the ends of the earth. All kings shall fall down before him. He holds the seven stars in his right hand, and he it is who has said to us, “Go, teach all nations,” and “Lo I am with you,” and who has pledged “all power in heaven and in earth” for our success. *Can we fail?*

In the name of our God we will set up our banners. We will preach glad tidings to the poor. We will overcome the deceiver of the world by the blood of the Lamb and the word of our testimony.

O thou land of rivers and deserts parched and famished, overflowed and drowned, blackened with deadly pestilence, and drenched in blood, our God has a blessing for thee. The breezes and showers and dews of heaven shall yet be given to thee without their curse. Thy inhabitants shall fear him, and thou shalt yield thy increase.

Ye millions of poor, trembling under your burdens and stooping to your tasks, with eyes set downward—ye hungry, naked, wretched and miserable sons and daughters of toil, who endure wrong and remain dumb from the fear of extortionate oppressors, it shall not always be so; for our King “knows your sorrows,” and has sent us to you with glad tidings. He is the Son of God. He lives and is in Heaven. He was once

as poor and oppressed and dumb as you, and suffered death for you. He can be touched with the feeling of your infirmities. He will break the arms of them that wrong you, and will deliver you. He will lift you from the dung-hill and set you with princes.

O ye greedy extortioners, who hoard corn and refuse to sell, who hire witnesses and devour the needy, who slay the widow and kill the fatherless for gain and say, The Lord will never see it—your way shall be turned upside down; for

“His eyes do see, his eye-lids try
Men's sons.”

“Arise, O Lord! Thou hast seen it. Thou art the helper of the fatherless. Break thou the arms of the wicked!”

O ye proud Moslems, ye shall humbly bow the knee to the Son of God, and own him greater than your dead false prophet.

Ye blind pagan hosts, your idols on which ye fondly dote shall go to the moles and to the bats; and your temple walls shall echo the praises of the living God; for “the people shall praise *him*.”

Ye rulers and judges—soon, the iron, the clay, the brass, the silver and the gold, smitten by a stone cut out without hands, shall be broken to pieces and become like chaff; the wind shall carry them away and no place shall be found for them. The Lord will govern these nations and judge these people righteously; and they “shall be glad and sing for joy.”

“Sing a new song to Jehovah,
For the wonders He hath wrought;
His right hand and arm most holy,
Victory to Him have brought.

“Lo, Jehovah His salvation
Hath to all the world made known;
In the sight of every nation
He His righteousness hath shown.

“ Sound the trumpet and the cornet,
Shout before the Lord the King;
Sea, and all its fullness thunder;
Earth, and all its people sing.

“ Let the rivers in their gladness
Clap their hands with one accord;
Let the mountains sing together
And rejoice before the Lord.”

CHAPTER VI.

BUILDING OUR FIRST MISSION HOME.*

SALARIES AND EXPENSES—"ALLOWANCES" AN ECONOMICAL DEVICE—
DESCRIPTION OF HOUSES USED BY EUROPEANS AND MISSIONARIES IN
THE PANJÄB'—TRICKS OF NATIVE BUILDERS—AMUSING INCIDENTS OF
BUILDING—OUR FIRST MISSION-HOUSE COMPLETED.

AFTER Siäl'kot had been settled upon as our headquarters, and ground had been secured for mission premises, the building of a dwelling house demanded our attention. The house was to be mission property according to a common custom in foreign fields, and, I may add, according to the growing custom at home of providing parsonages. The stay of a missionary in an India climate is, as a rule, too uncertain to admit of his buying or building for himself as he might do in his own country, whilst the work itself is permanent whether he remain or not. The exigencies of the work, too, require him very often to shift from place to place in the field, and he must build to suit any family that may come in his stead. The salary (then Rs. 1,620 a year for a married missionary), was not sufficient, and was not intended, to enable him to build a house at private expense. The earliest missionaries in North India made a careful estimate of the actual cost of living, and the amount named above was fixed upon by them as the smallest salary that would support a missionary and his wife; but the buying, building or renting of a house was not included in that salary, else it must have been larger. The same is true of some other items of expense which were not, like the matter of living, uniformly necessary for every missionary at all times; these were left to be met by the church at home, *only when the expenditure actually occurred.*

* That long expected remittance came to hand in November, 1855.

This arrangement was designed to economize mission funds; for it is evident that if a certain expenditure is necessary for one missionary and not for another, there must be a saving of the funds in providing for it only when and where it is necessary. For example, English doctors are generally kind to mission families, and charge nothing for professional services, whilst exceptional ones demand their fees; but fees large enough to be offered to doctors, whose salaries are from ten to twenty thousand rupees a year, would require us to have larger salaries if provided for in them. So also one missionary does station work, whilst another must travel about the country; the one needs no traveling allowance, but the other needs it when he travels. This economical arrangement was even extended to the support of children; the salary was fixed at what was deemed only sufficient for a man and his wife, and each child was provided for by an addition of about ten per cent. If there were no little one in the family, this ten per cent. was saved. This whole arrangement burdened the missionary by multiplying small accounts, but it saved the mission funds.

These so-called allowances have been regarded by some as a device for increasing salaries; but this is a great mistake. Much has been said in favor of Foreign Boards abolishing them and giving a "lump salary" sufficient to meet all expenses. This would certainly relieve the missionaries from much care and worry over details, by bringing them within his domestic arrangements instead of bringing them unpleasantly before the annual meetings; and I believe no missionary would raise any but one serious objection, viz.: that the lumping of such expenditures with salaries would either increase the expense of missions to the churches, or necessitate the fixing of salaries so low that some would be oppressed—especially such as have large families or have much traveling to do.

Returning now to our subject, *building*, I will first briefly describe the kind of houses occupied by Europeans in our part of India. Since not only the walls, but the partitions also are

built of brick, the first operation is to map out the rooms on the ground, and dig a ditch about two feet deep in which to lay the foundation of every wall and every partition. Dwellings usually have from three to seven main rooms. These vary in size from 14x18 feet, to 20x30, and vary in height from 16 feet to 28, according to the means at the builder's command. The larger and higher a room is, the cooler and healthier it is; the hot winds, in certain months, require closed doors, and forbid the admission of a supply of fresh air during the whole day; these winds occasionally continue through the night as well as the day.

The walls are generally made at least two feet thick, because the bricks are rough, the masons careless, and earthquakes frequent. Experience condemns all cellars and underground rooms as damp dens for vermin. When the walls are two or three feet above ground, the spaces marked off for rooms are filled to this height with well-rammed clay. A layer of bricks is spread over this bed of compact clay. Upon these bricks is spread an inch of concrete made of the siftings of lime and brick-dust, crushed bricks being used in mortar instead of sand. This concrete is then sprinkled and hammered until it becomes a solid mass; and on this a thin coat of fine plaster is spread to complete the floor.

Before going higher with our walls we must set up the door frames. These are of the simplest construction, made of 4x5 inch scantlings, morticed together at the four corners, and rabbitted a little where the doors are to be hinged on. The frames make doorways four feet wide by seven or eight high—this large size being necessary to secure thorough and speedy ventilation. The doors are two-leaved, and made with glass in the upper-half to admit light; very few windows are used. Heavy rolling blinds are generally added to the doors to admit air and exclude animals by night, and to break the glare by day. The carpenter work, painting and glazing are, to our eyes, painfully rough; and the hinges and latches are even more so, being sometimes manufactured by native blacksmiths.

The doors are almost the only woodwork until we begin the roof.

After carrying the walls up to the height of the rooms, three or four heavy beams are laid horizontally from wall to wall over each room; across these beams three-inch scantlings are arranged twelve inches apart; a pavement of square-bricks is laid upon the scantlings; one or two inches of concrete and a coat of fine plaster are spread over the brick pavement, as was done in making the floor; and to this four inches of clay are added, mainly for the sake of coolness. As this clay covering would crack, it must be coated with plaster made by mixing fine clay with cut straw and allowing it to ferment a few days before using. And finally, a thin paste made of water and stable manure, is spread over this. The beams, scantlings, and bricks of the ceiling of the rooms remain exposed, not being lathed and plastered.

Next in order, the outer walls of the house are built up two feet higher than the flat-roof just described, and one or two courses of bricks are set out three inches to form a cornice, a little before the last course is reached. It is customary to cover the rough brick walls on the outside of the house with a coat of white plaster, which makes the house a little cooler, and the walls stronger. Two or three feet below the roof it is usual, for the sake of light and ventilation, to insert in the outer walls very small windows, which are opened and closed by means of long cords. A second story is very rarely added.

Instead of a flat-roof, as just described, the roof is sometimes made sloping, and covered with tiles or thatched with long grass. The latter is cool and cheap, but liable to burn, and requires much repairing and frequent renewing, whilst the former is hot; hence flat-roofs are generally preferred.

We have now described the *main rooms*. Outside of these there is usually a veranda about ten feet wide on every side of the house, with a flat-roof like the main one, but not so high by six or eight feet. The outer edge of this veranda-roof is supported by a row of brick pillars, with brick arches

spanning from pillar to pillar. On some sides of the house, especially towards the sun, walls are substituted for the rows of pillars, thus converting one or more of the verandas into rooms, which present a more effectual barrier to the heat of the sun; these are turned to use for store-rooms and bath-rooms; but are too hot most of the year for ordinary use. The north veranda is generally left open.

These houses, although large and somewhat imposing in general appearance, are as destitute of ornament and fine finish as the strictest Quaker could well desire. To break the monotony of long straight lines, the front wall of one of the rooms—the middle-room if there be three in a row—is made to project outwards in the form of a bow; some rough attempts at cornice work are made around the wall inside of the main-rooms just below the roof; and a rude attempt at moulding is made of plaster around the doorways on the inside of the best room. The mason, too, would feel dissatisfied if he were not allowed to put one or two rupees worth of fancy work about the mantel-shelf and fire-place. Beyond a few such cheap and rough embellishments it is unusual to make any effort in this line. The great object aimed at is to make a comfortable shelter from the heat, and to make this as secure as possible from the destructive effects of the elements, and from the ravages of the white ants.

A wall made of burnt bricks laid in mortar costs at least five times as much as one made of sun-dried bricks. But the latter will not stand water; and white ants readily make roads and nests all through it, coming out in numerous places, and spreading a film of clay over portions of the wall, inside or outside of the house. Concealed under their clay covering, they eat away door-frames, roof timbers, any thing spread on the floor or hung on the wall, furniture, clothing, leather, and especially *books*. The more burnt bricks and good lime we use in building the less we are likely to be troubled by these little pests.

With these rudiments of knowledge in the art of building in

India I drew plans and counted the cost. Born amid lakes, hills and snowdrifts in eastern New York, where houses are designed to keep their inmates *warm*, instead of cool, I was naturally prejudiced against *large* houses. A large house, too, implied large expenditure in building, furnishing, and living; whereas I had a reputation to sustain as an economist. I was, indeed at that very time, receiving a practical lesson on the necessity of strict economy. On the other hand, those who had experience in the country assured me that whatever *apparent* extravagance there might be in a large house, this was a positive necessity in a hot climate; and this view was confirmed by our own experience during our very first hot season. The amount of mission funds to be expended on a mission dwelling was limited to Rs. 4,000. With this amount, one sufficiently large to be tolerably cool, could be built if constructed largely of sun-dried bricks; but the sight of walls, and even whole buildings of this cheap material, softening and tumbling during the past rainy season, was fresh in mind. The emphatic advice of Rev. J. Caldwell, of Sahā'ranpur was also remembered: "I would not," said he, "use a single cubic inch of *kach'chā** work in building a house." Then it was to be borne in mind that the natives who were to furnish materials and do the work, understood the business of cheating far better than I understood their language and their tricks; they were numerous on the one side, and I alone on the other; and how much of the money expended would really go into the building was a problem I had not yet solved.

Under the pressure of all these conflicting considerations, and with all my close calculating faculties stimulated and intensified, I determined to erect a substantial house of burnt bricks only, to build it as large as practicable, and as plain as possible; and to keep a sharp lookout, as no allowance was made for extra expense on account of being cheated. The main rooms, four in number, were laid out 16x20 feet each,

* Masonry constructed of sun-dried clay is called "*kach'chā*" work.

and 16 feet high from floor to roof; the north and south verandas were to be open—the east and west ones to be made into rooms, of which one was to be a study, and another was to be called “the stranger’s room,” with a vague hope that guests might not drop in very often in hot weather. Two of the walls were to be 24 inches thick, the rest eighteen inches, except a number of partitions which were to be only twelve. Capt. Heath regarded the walls as too thin, because, as he said, in his experience native masons would often build an inch or two out of the perpendicular; and if called to account, they would coolly tell you, “*Palastar se sab sādḥā hojācgā*,” (plaster with all straight will become). Capt. Mill also, on looking at the plan, declared that the walls were not thick enough to stand, and prophesied that he would come down some day to see them all tumbled to the ground.

How many masons, carpenters, sawyers, and carriers of bricks, mortar and water, were employed, I did not note. There were several pairs of sawyers. One log was laid across another with its end tilted high up in the air; on the top of this, one of the sawyers perched himself like a monkey and pulled at one end of the saw, whilst his mate sat on the ground below and pulled at the other end. These sawyers were paid by the square yard—not of lumber, but of actual sawing, to ascertain which, the log after being sawed was set up again in its original shape, that each cut which the saw had actually made might be carefully measured. Carpenters used neither benches nor large tools. Sitting on the ground, and often using their toes for a vice, they sawed and planed pieces of wood, drilled holes, dug mortices, cut tenons, worked out small mouldings, and used glue and sandpaper, all for twelve cents a day. Any good shade answered the purpose of a shop; and at night, instead of locking their tools in a box, they put them in a canvas bag and carried them to their lodgings. Groups of coolies moved slowly about with loads of bricks, mortar, earth and other building materials, carrying them on their heads in baskets and earthen pans, and receiving

at the close of each day, six cents for their labor. The water carrier used a well-prepared goatskin, which he filled by doling water in at the neck from some deep well with a small leathern bucket. The skin when full was slung across his back and carried whither the water was required, his daily wages being seven cents. The scaffold builder, who was more expert than a common *cooly* in climbing poles and tying ropes, received nine cents. Some of the laborers were women and boys, whose wages were a trifle less than those of the men. The head carpenter and head mason received a little more than the other mechanics. At some stages of the work there were one hundred persons or more employed, an incredible number of those trifling workmen being necessary to accomplish any thing at all. The supervision, the daily, weekly, and monthly payments in such small sums, and the accounts, were tedious and burdensome, besides consuming very much precious time.

While the materials were being brought to the spot and the foundations commenced, several fat contractors were to be seen moving meditatively about the work, figuring up their profits; our Muhammadan teacher, also employed to instruct us in the language, was occasionally seen with them. This last mentioned individual, who received twelve rupees per month for his services, was both fat and lazy; and his snow-white robes of fine figured muslin, which were intended to adorn his gross body and dark pock-pitted face, would have appeared more suitable for some dainty bride. The *Mun'shī*,—for this is his title—purposed, according to the custom of the country, to relieve me from the burden of counting materials, keeping accounts, and making payments. Between lesson hours he had abundance of spare time, and it was quite proper that he should aid me in this way. Accordingly, a few rupees were exchanged for small copper coins at a money changer's shop in the city; and a bag of these coppers was handed to him to distribute among the laborers, who were drawn up in line at the close of the first day's work. The *Mun'shī*, after paying them all off, handed me back a *pai'sā*—one of those copper coins,

worth three-fourths of a cent—saying as he did so, “Sä’hib, one *pai’sä* too much you gave.” This demonstration of his honesty was repeated, I observed, several evenings. And, in order that I might by a variety of evidence become perfectly assured of his trustworthiness, he brought me a pin one evening, saying, as he handed it to me, “Sä’hib, this I found somewhere out on your premises, and I have brought it to you, thinking that your Honor’s child may have lost it.”

I told these “pin” and “*pai’sä*” stories to my wife and sister, and asked them to help me to watch him; whilst *he* evidently seemed to think that he had completely won my confidence by his acts of scrupulous honesty.

One evening the brick contractor came with a drove of asses loaded with sacks full of bricks. The *Mun’shi* counted them, noted the number carefully in his book, and reported to me that there were 7,480 bricks. On inspecting the heap I expressed serious doubts as to the correctness of his figures; but he very solemnly and repeatedly declared that there was no mistake, and could be none since both himself and the contractor had counted the bricks carefully.

“But I am very sure,” said I, “that there cannot possibly be 7,480 bricks in that heap; count them over just in my presence.”

The bricks were then counted one by one, and found to number only 1,450!—showing a discrepancy of 6,030 between the two counts. Our “honest” *Mun’shi* coolly passed this matter off as an inexplicable mystery, and looked so thoughtful, so serious, and so innocent about it, as if to say, “How very much I *would* like *really* to know why we happened to make such a mistake!” Henceforward I took good care to do my own counting of bricks.

The lime contractors brought an indefinite quantity of lime, enough, as was supposed, to complete the building. They said they were not anxious to have it all measured and handed over to me at once, but that I could measure it as I used it from time to time. This, they very considerably argued, would be to my advantage, because in case there was more

than I wanted, I would have to pay only for what I actually used; and if any of it should be stolen from the heap, I would not have to bear the loss. They were willing, moreover, to assume the burden and expense of watching it. This thoughtful regard for my interest seemed rather good in them, and I was inclined to be pleased with it; so the lime began to go from the heap to the mortar-bed, and the mortar and bricks to go into the foundation of the house.

After three days I found time to measure the work, and discovered that far too much lime—which was *the expensive* material—was being used in proportion to the number of cubic feet of mason work; at the same time, it seemed to me very strange that whilst the *Mun'shī* and head-mason were reporting seventeen boxes of lime used daily, I could not remember of seeing any of it carried from the heap to the mortar-bed. I thought it could hardly be accidental that *every* box of lime was carried from the heap only when my attention was otherwise engaged. The next day my wife patiently sat in the tent-door, and kept a careful count of the boxes of lime used, whilst I went about my business as usual; to prevent suspicion she used books to keep tally, and busied herself with her needle. At the close of the day eleven books indicated that eleven boxes of lime had gone into the work; whereas the *Mun'shī* reported seventeen, and the head workman confirmed his count. The following day my sister, for a change, took her post at the tent-door with her needle and books, and the result was exactly the same—eleven boxes used, and seventeen reported. The lime was worth one rupee per box, making a nice little perquisite of six rupees per day to go into the pockets of what I may now style the “Ring.” We kept our discovery to ourselves, and said nothing by which they could suspect that we had detected their dishonesty.

Standing beside the mortar-bed early the next morning, I bade the workmen to fetch lime enough for the whole day, and mix it in my presence. This was obeyed with evident reluctance; after bringing two or three boxes they tried to put me

off, saying, "Sahib, this is enough lime for this time." But I persevered, quietly repeating the order, "Bring more," until eleven boxes were brought and mixed; and I continued to do the same thing regularly every morning. The *Mun'shū* one morning, at a rather late hour, came strutting along in his white flowing robes. Taking his stand by my side and assuming a very business-like air, he offered to relieve me; but I paid no attention. Failing in his effort thus to get the supervision into his own hands, he looked sad, and heaved an occasional sigh. One day he came to me at the mortar-bed, and said, "Sir, I feel very ill in these days, and I not can know the cause of it." I said to myself, "I know the cause of your illness very well, and know a remedy for it, but do not see fit to prescribe just yet."

The "Ring" now changed their tactics, and requested that the lime might be all measured and made over to me at once, to which I readily agreed. Lime is sold by weight; the usual mode of ascertaining the weight is to weigh one box full as a standard, and then count the boxes. With this understanding they filled the box used as a measure in my presence, and were about to weigh its contents. But I had observed that in putting the lime into the box they shook it down, seemingly by accident, causing the box to hold much more than it would otherwise have held, and I unconcernedly beckoned to them to empty it at the vacant end of the lime-house. A second box, and a third one, were filled in the same manner; but I took no notice of their repeated and urgent proposals to weigh them, only noting them one by one in my book. Our worthies now inferred that the weighing would be postponed to the last boxful, and began to fill the lime in very lightly, making each box to contain full twenty per cent. less than the first one. I then said, "*Now weigh!*" Authority is a great thing with these people; and though they showed much reluctance, yet they yielded.

These wily fellows still had the advantage, for I could neither watch the lime, nor place it under lock and key; and

one night a big, strong *coolly* was seen carrying off a large blanket full on his head towards the city. To accomplish this, it was only necessary for them to take the watchman and the *coolly* into their Ring, and give them a small share of the spoils.

Many other tricks were practiced of the same general character with those now related. When I was purchasing materials, it was often very difficult for me to determine whether I was paying for them the second time, or only the first. It was still more difficult to get full work from the men. As the structure went up I could not watch the workmen on four sides of it at the same time and at all times; and even when they were as busy as ants before my eyes, it was impossible to prevent them from wasting time by chipping the bricks more than necessary before laying them in the wall. They were literally "too many for me."

Whilst we were thus working along with little knowledge of the language, making the most of our eyes and wits, and contending earnestly for each penny spent on the building, we observed one evening a tent pitched on the plain a little north of the mission premises. Ellisha P. Swift and Abdul'lah Ä'thim, Christian catechists from a neighboring mission, were out on a preaching tour, and had encamped near us for the night. They were not, as we afterwards learned, very decided about giving us a call, and would probably have continued their journey the next day; but that night their tent was cut open by thieves, and their baggage stolen—an incident which providentially brought us together. These brethren understood our lonely situation amongst heathen; they could converse with us readily in English; and what is still better, they were serving our Common Master, and were in full sympathy with us. It was as if angels had been sent to visit us; and we persuaded them to tarry with us one or two days.

Two things rendered it easy to investigate the doings of the "Ring," and settle accounts with them while these brethren were with us. The funds being again so low that it was necessary to borrow money, I had taken the precaution of borrow-

ing from the *Mun'shī* to prevent him from absconding. Secondly, there were two rival parties among the workmen, one recognizing a Muhammadan and the other a Sikh as their leading man, and each rival giving evidence against the other. It was proved in the investigation that contractors had advanced to the *Mun'shī* a bribe of Rs. 150 in order to secure through him a large profit on the materials, which, according to the custom of the country, they expected to pass through his hands. Masons, carpenters, sawyers, and especially the *Mun'shī*, were doing a profitable business at the expense of our building fund. We presented our bill for damages to our white-robed gentleman, who paid it promptly and left the place.

This first house of our Mission was six months in building. Its cost exceeded but little the authorized amount. The structure has been found inconveniently substantial by those who, in later years, have attempted to make alterations. Notwithstanding the "thinness of its walls" earthquakes have not shaken it down, as was predicted they would do. It is smaller than some of our mission-houses built afterwards at the same cost, but less substantially. The worry and wear of a missionary in building is a far more important matter than the money expenditure. A *young* missionary can whilst engaged in such work gain some knowledge of the people and their language, which in a measure compensates for his wear and tear.

CHAPTER VII.

THE REV'DS GEORGE W. SCOTT AND ELISHA P. SWIFT.

SCOTT'S EARLY LIFE—ON THE VERGE OF STARVATION—SERVES A MUHAMMADAN MASTER—TAKES BIBLES INTO KÄ'BUL—ARRESTED—RE-CANT OR DIE—DEBATING FOR LIFE—VICTORY OVER THE KING'S LEARNED CHAMPION—HONORS GOD BEFORE THE KING—IN PRISON SICK AND NIGH UNTO DEATH—SHALL WE KILL HIM?—ESCAPE. E. P. SWIFT—FIVE BROTHERS—ESCAPE FROM GWÄ'LOR—REACH LUDHIÄ'NÄ—TRAINED IN LUDHIÄ'NÄ MISSION ORPHANAGE—IN MISSION WORK—SERVES GOVERNMENT—FREQUENT CHANGES—JOINS THE SIÄL'KOT MISSION.

WHEN the two brethren mentioned in the preceding chapter were with us, E. P. Swift related something of the following story of his youngest brother, G. W. Scott: There were five orphan brothers, the eldest of whom, along with his next younger brother, joined the British army, and went to the first Kā'bul war. The three remaining ones were taken into the Orphanage of the Presbyterian Mission at Ludhiä'nä, where they received the Christian names Daniel, E. P. Swift, and G. W. Scott—names given by friends in America, who contributed to the funds of the Orphanage. This Orphanage was afterwards removed to Sahä'ranpur, where these boys received much of their training under the Reformed Presbyterian missionaries at that station.

Young Scott was naturally courageous, and in athletic sports a leader among his comrades; but he was not inclined to study, and sometimes behaved badly, which he deeply regretted in after life. I have heard him speak with thankfulness of the chastisements he received whilst in the Orphanage. After leaving that institution he passed through some very trying experiences, being at one time extremely destitute. The

turning point in his life was probably the time when, all alone in a jungle, in danger of starvation, and believing that he had no friend in the world, he cried for pity to him who nourished and clothed the very grass upon which he knelt. He grew up to be an honest boy, an earnest, humble, and self-sacrificing Christian, and a reader, writer and speaker of the English language. He was able to address an audience in pretty good English with clearness and force.

Accepting employment as clerk under Na'bi Bakhsh, a rich Muhammadan merchant, who dealt in English goods and had stores in the principal towns of the Panjāb', he found his way to the city of Peshā'war, the gate to Kā'bul on the northwestern frontier of India. Na'bi Bakhsh soon perceived something in Scott which he did not see in those of his own faith—something new and strange, which made him feel that it was safe to trust the boy unreservedly with his business, keys and funds. He really liked Scott better than any other of his numerous employees. He saw, however, one serious fault in him, which he tried hard to remedy, but which appeared to be incurable—Scott was a *Christian*. Desiring that all others also should become Christians, Scott was constantly preaching to every one he met, and nothing could silence him. There was thus a gulf between him and his employer which made him feel that his situation was not a permanent one; and his Divine Master soon gave him other employment.

It is customary for enterprising Christians in Great Britain to watch the movements of the British army, and to send Bibles and missionaries wherever the army opens a road. The first Kā'bul war, which ended in 1842, having raised the hope of such an opening, a lady in England sent to India a donation of beautifully-bound Bibles, to be introduced among the people of Kā'bul.

The Bible, so far as known, had never been carried into that country. Kā'bul is a Muhammadan country, both the people and their rulers being of that faith; and, as is well known, the Muhammadans everywhere are intolerant towards Christians.

and Christian agents. The Afghāns, a name applied to the people of Kā'bul, are intolerant even to a proverb. It is quite customary for them in India, under the British rule, when they lose their temper in discussion with missionaries, to gnash their teeth, and say, "If we only had you beyond the Khy'ber Pass, we would convince you with an argument of steel!" The then recent attempt of the British to establish their power in Kā'bul had been a disastrous failure; and whilst it intensified the hatred of the Afghāns, it established no power under the protection of which a Christian agent could enter their country. The difficulties, therefore, of sending Bibles amongst them, especially at such a time, may well be regarded as very great.

The English lady's donation of Bibles was sent in the care of Col. Wheeler, a pious officer of the British army, then stationed at Peshā'wur. Col. Wheeler's plan was not to distribute the Bibles gratis, but to send them to Kā'bul for sale by some Hindu, Muhammadan or Jewish merchant, or by some caravan, as other merchandise was usually sent. With this in view, he asked Scott to look about in Peshā'wur for some suitable party going to Kā'bul.

Scott searched all through Peshā'wur, but in vain. People exclaimed in surprise, "What? take Bibles to Kā'bul? Will the Afghāns not kill us?"

He then reported to Wheeler that it was impossible to send the Bibles on the proposed plan, and at the same time he offered to leave his own situation in Na'bī Bakhsh's store and take them himself.

To this proposition Col. Wheeler objected: "This is a business which requires a man of mature experience—a man of courage and tact—whilst you are only an inexperienced lad; and there is great danger of losing your life."

Scott replied that it was the Lord's own work, and since no other person was willing to undertake it, he felt called to go, trusting his life in the hand of the Lord, who would surely take care of him.

Wheeler advised a few days' delay, during which they



REV. GEORGE W. SCOTT.

agreed to pray for guidance. When they next met, Scott said that the more he thought and prayed the more anxious he felt to go, and the more decidedly he believed it safe to do so, entrusting his life to God's safe keeping. Wheeler then caused the Bibles to be packed in boxes and loaded on mules, the best means of conveying them over wretched roads and foot-paths, through rugged mountain passes. The brave lad, after being commended to the Lord by the pious Colonel, and taking charge of his precious burden, was soon beyond the frontier line, where there was no arm of flesh to save, and where he was at the mercy of intolerant, bloody Afghāns, who, embittered by their recent struggle with a Christian power, would rather kill a Christian than a dog.

Scott, finding a caravan on its way to Kā'bul, thought it best—although it consisted of Muhammadans—to place himself under its shadow and journey along with it; for to make such a trip without company of some kind would have been exceedingly difficult, if not impossible. A man belonging to the caravan came to him one day and put the significant question, "*Who are you?*"—a question which is equivalent to, "What is your religious faith?" To this inquiry Scott, in a moment of weakness gave an evasive answer, leaving it to be fairly inferred that he was a Muhammadan. But as soon as he had done this his conscience smote him; all feeling of security was gone; he knew that he had sinfully forfeited the Lord's merciful protection by denying him, and for a time he was afraid and greatly distressed. Not long after this he took the head man of the caravan aside privately, and plainly said to him: "I am a Christian. I am taking Bibles to Kā'bul. I know I am risking my life, but I started out trusting my life in God's hand; but when one of your men asked me who I was, I denied God; and I could not feel safe until I should come and tell you the truth."

The Lord gave Scott favor in the eyes of this man. An order was forthwith issued by him to the servants of the caravan that Scott not only should be allowed to travel under their

protection, but should be supplied with whatever he needed from their common stores. "We have nothing to do with religion here," said the head man to Scott; "and so long as I am the chief of this caravan, my son, your life shall be secure."

In due time Scott reached the city of Kā'bul, the capital of the country, took quarters in a caravansary, and began to expose his Bibles and other goods for sale.* The next morning after his arrival his action was reported to Dost Muhammad Khān, the King, who straightway sent an officer to arrest and bring him before His Royal Highness. Scott was then informed by the King that he had forfeited his life. "But" said His Highness, "there is one condition on which your life can be spared: Renounce your Christian religion and repeat the Muhammadan Creed. Say—'There is but one God and Muhammad is His Prophet,' and you will not be put to death."

Scott attempted to reason with the King, saying, "You allow Hindu and Jewish merchants to travel through your country and sell their goods, and why not allow a Christian to do the same? I am not giving these books to your subjects, but offering them for sale like any other merchandize; and your people are free to buy or not as they choose."

This reasoning had no weight with Dost Muhammad, who only repeated his order, "Say the Creed or suffer the death penalty; there is no other alternative."

"But," said Scott, "what good can it do for me to repeat these words with my lips when my heart is not convinced of their truth? First convince me that your faith is right and mine wrong, and then I will repeat your creed."

This the King admitted was reasonable; and he entertained no doubt that Scott could readily be convinced. A learned Muhammadan was then called in, who not only was versed in the English language—a mark of great learning—but, having received his education in the Mission School at Ludhiā'nā, he

* As a prudential measure Scott had taken along with the Bibles some perfumery and other small articles to offer for sale.

was somewhat familiar with the arguments for and against Christianity. With this formidable opponent Scott was bid to engage in single combat and debate for his life, whilst the King and his chief men—all bigoted Muhammadans—should sit as umpires; these, after enjoying the sport, were to give judgment according to the result, in their estimation, of the contest. The two contestants confronted each other—a lion and a kid, as it were, in the lion's own den.

Their learned champion, taking the common English version of the Bible itself as his weapon, made the first onslaught thus: "You Christians, on account of certain terms applied to Jesus Christ in your Bible—such as 'God,' for example—jump to the conclusion that he is really God Divine. But I can show you from your own Bible that the name 'God' is applied to others besides Jesus Christ, who are admitted to be mere men."

Scott denied that any such passage existed in the Bible.

The Muhammadan then asked him whether he would give up the contest, and say Muhammad's Creed, in case such a passage were produced.

To this Scott unhesitatingly replied that he certainly would.

"How do you spell the name of God?"

"I spell it G-o-d, of course," replied Scott.

His antagonist now searched out that passage in the 82d Psalm, which reads: "*I have said, Ye are gods; and all of you are children of the Most High. But ye shall die*"—and then, placing the book before Scott, with his finger at the words, he exclaimed with an air of triumph: "*There! Do you see that?*"

Poor Scott had never heard this particular objection to the Divinity of our Lord, and he trembled in doubt as to how he should answer it. But this trepidation was only momentary, for it was given him in that same hour what he should speak. There came to his mind an eastern proverb, which is applicable to any person who manifests great ignorance, and which runs on this wise: "He is so ignorant that he knows not the difference between 'God' and 'dog.'" This proverb is founded

on the fact that the words for God and for dog in the Persian language bear a slight resemblance to each other in the eyes of an illiterate man. Scott observed that the word god in this passage began with a small g—thought runs swiftly when life is held in jeopardy—and, with scarcely pause enough to betray his momentary hesitation, he turned to his proud adversary and exclaimed in an excited tone which rung throughout the *Dar'bar*: “Are you the learned man who stands before the King as a man of letters, and yet so ignorant that you do not know the difference between ‘God’ and ‘dog?’ *Do you not see the small g?*”

Our stripling's pebble brought Goliath to the ground—Praise the Lord! The royal audience, joining in a hearty laugh at the discomfiture of their own champion, gave their decision that Scott's victory was undeniable.

It is not in the nature of a beast of prey to willingly part with its game; nor were Dost Muhammad and his princes willing to release this Christian boy, who had on their own terms so clearly won his life and liberty.

Where Muhammadans are not tainted with Hindu notions of caste, as they are east of the Indus river, they count it lawful to eat with Christians, especially educated ones; and Scott, having established his reputation as a learned man, was invited, or rather commanded to dine with the King and his princes. He expressed surprise at this, and assured them that the Muhammadans of India where he lived never ate with Christians. They replied that according to the Koran it was lawful; and that the Muhammadans beyond the Indus, living among Hindus, were little better than Hindu idolators themselves.

When dinner was served, Scott's faith and courage were subjected to a new trial. Should he, according to Christian custom, raise his turban from his head and ask a blessing upon his food, this act could not fail to be observed, however quietly it might be done, and baring the head in the presence of superiors, being a disrespectful act according to Oriental eti-

quette, might, under the circumstances, not only give offense, but hazard his life. On the other hand, he remembered the painful lesson which he had learned on setting out from Pesh-ā'war, and thought of all God's protecting care thus far; then removing the turban from his head, he reverently bowed in silent prayer.

"How dare you!" exclaimed one of the courtiers. "Are you not afraid to uncover your head in the presence of the King?"

Scott meekly answered: "It is a custom with us Christians never to eat our food until we first ask God's blessing on it."

When they fairly understood what he was doing, they were not only not angered, but they all agreed that this was a very good custom.

They called in the *Kā'zī*,* and, having stated the case, desired his judgment as to what should be done with "this infidel." The *Kā'zī* decided that he should be put to death. But at the urgent suggestion of one of the courtiers the execution of this sentence was postponed, and Scott was confined in a loathsome prison, where he became dangerously ill. After some time they brought him out of prison, reduced to a mere skeleton by fever and dysentery, and tried to decide what they would finally do with him. The *Dar'bār* was much divided. The general sentiment was in favor of putting him to death; but the same courtier who had procured the postponement of his execution, now earnestly opposed it on the ground that it might offend the English. "If you only let him alone," said he, "the lad will soon die from his sickness. Why then will you incur the displeasure of the British government when nothing at all is to be gained?" Their minds were greatly occupied at that time with some petty border-war, on account of which they were anxious to dispose of this case. Finally, an old grayheaded man arose, and said: "He is only a youth. He has seen very little of the world as yet; it would be a pity to cut him off now. It is better to let him live a while longer."

* *Kā'zī*, Muhammadan judge, civil, criminal and ecclesiastic.

To this they finally all assented. He was then laid on a *chār-pā-ī* (light bedstead), and carried by four men as far as Ali Masjid on the way back to Peshā'war—two soldiers being sent along as an escort. Scott rapidly recovered his health under the effects of pure mountain air; and Col. Wheeler was rejoiced to receive him again safe and sound. His *youth*, on account of which the brave Colonel had objected, proved the most important point in his favor.

Scott's Bibles and goods, his money and extra clothing, and his English Bible, to which he had become strongly attached, were all taken from him in Kā'bul. He was always of the opinion that those Bibles, being handsomely printed and bound, would be preserved and perused, and that this early—if not the very first—seed-sowing in Kā'bul would yield a blessed harvest to some reaper in the future.

*"I'll speak Thy word to kings, and I
With shame will not be moved."*

When I learned that G. W. Scott had hazarded his life in the Master's service by taking Bibles into Kā'bul, I thought I would like him for a fellow-laborer, provided he was not already employed in some other mission. Finding that he was not so employed, but was teaching a government school, I opened a correspondence with him, which resulted in his coming to Siāl'kot in May, 1856. He brought a letter from the Rev. J. H. Morrison, in which the latter expressed his pleasure at being able to send us so good a man. I offered him a smaller salary than he had been receiving, and his cheerfully accepting of a reduced income for the sake of the good work confirmed me in the opinion, never afterwards changed, that he was a valuable accession to our working force.

The Rev. Elisha P. Swift, whose native name was Rām Chand, was born in the village of Nidhā'rā, near the city of Bari, in the native State of Gwalior, about the year 1824. The Rājā of Gwalior was accustomed to imprison his subjects for debt, theft, and such like offences, and detain them until the

death of some prominent man. Swift's eldest brother, Rām Bakhsh, having offended the Rājā, the whole family, consisting of five brothers and their parents, secretly left his dominions. In the course of their wanderings the father died somewhere near Bare'li, and the mother in the government hospital at Ludhiā'nā, whither the family had found their way. Dr. Badley, a Christian gentleman, who had charge of this hospital at the time, and who also supported a private school for native boys, placed the three younger brothers in his school, and gave employment to the two older ones.

Very soon after this, when the first Kā'bul war broke out, Dr. Badley being ordered to the front, transferred the three young boys from his own school to the Boys' Orphanage of the Ludhiā'nā Mission, and took the oldest brother, Rām Bakhsh to Kā'bul as a soldier; Harbhajan also, the second brother, accompanying him in a private capacity. Rām Bakhsh died in Kā'bul, and before Harbhajan returned to Ludhiā'nā his three younger brothers had forsaken idolatry and embraced the Christian faith. For a long time after breaking caste they could not endure to eat eggs, or touch beef.* A mischievous school-mate one day crammed a bit of beef into Swift's mouth, at which he was so disgusted and horrified that he ate no food for three days.

After the Boys' Orphanage had been removed from Ludhiā'nā to Sahā'ranpur, Swift married Salinā Mariah, a girl from the Orphanage at Ludhiā'nā. When the time came for him to leave Sahā'ranpur—which was in 1846, just after the close of the first Sikh war—he went to Sabā'tū, where, under the direction of the Rev. J. Newton, he served as head teacher of a Mission School for a period of fifteen months. After this he was for three years head teacher of the Mission School at Ambāllā, where he also engaged regularly in preaching the Gospel. Afterwards he served the Government as Treasury Clerk

*The soul of one of the ancestors of the Hindus is believed to have entered a cow, therefore they had as great abhorrence of eating beef as we would of eating human flesh.

for fifteen months. Again leaving the government service he came to Lahor, and labored three years under the Rev. C. W. Forman in the Mission School, beginning as second teacher, and rising afterward to the position of head teacher. He was next sent by Mr. Forman to Gujrānwā'lā, where he opened a boys' school with 100 scholars, and a girls' school, under the charge of his wife, with 350 scholars. After two years at Gujrānwā'lā, he returned to Lahor, and labored for a short time as catechist.

Wishing to make still another change, he resigned his connection with the Mission at Lahor in the summer of 1856, and started out with the intention of leaving his family with his brother until he should look around and determine where to settle finally. In July of that year he applied to the Siāl'kot Mission, by which he was received and employed as a catechist.



REV. ELISHA P. SWIFT.



REV. EPHRAIM H. STEVENSON.

CHAPTER VIII.

REINFORCEMENT—BEGINNINGS OF MISSION WORK.

THE REV. E. H. STEVENSON AND THE REV. R. A. HILL—MUTINY ON BOARD THEIR SHIP—STAY AT SAHA'RANPUR—PLANS FOR MISSION WORK IN THE FUTURE—OUR FIRST SCHOOL FOR NON-CHRISTIAN BOYS—MISSION ORPHANAGE ESTABLISHED—SICKNESS FROM LIVING IN A DAMP HOUSE—OUR FIRST CAMPAIGN—OUR RETREAT—TRY AGAIN—BEST KNOWN TEST OF A MISSIONARY'S TEMPER—CAN'T GET OUT OF A MUD-HOLE WITHOUT ORDERS—IN THE RIVER DEG—THIRD MISSION DWELLING—SUMMARY.

AT the very time when we were suffering inconvenience from the want of funds, and borrowing money from strangers, our good friends in America were increasing their contributions and sending out more missionaries to our field. At the meeting of the Associate Synod in Xenia, Ohio, May, 1855, two new missionaries, the Rev. E. H. Stevenson and Mr. John Harper, the latter not yet ordained, were chosen and appointed on the 31st of that month. Mr. Harper declined the appointment; and the Rev. R. A. Hill, from the Reformed Presbyterian Church, offering himself, was appointed by the Board of Foreign Missions to fill Mr. Harper's place.

Mr. and Mrs. Stevenson, with their child, and Mr. and Mrs. Hill, sailed from Boston in the ship *Chaska* on the 22d of August, 1855, and arrived at Calcutta by way of the Cape of Good Hope on the 12th of January, 1856.

Near the end of their voyage, in 87° east longitude and 12° south latitude, they sighted the ship *Triumph*, which had recently been wrecked and abandoned. The mate of the *Chaska*, who went in a small boat to examine the wreck, discovered live sheep on board. On his return he reported that the *Triumph* was not seriously damaged, and that he believed he could,

with the aid of a portion of the *Chaska's* crew, run her in to Calcutta. The prospect of securing a prize, worth perhaps \$40,000, a share of which would fall to every one on board the *Chaska*, greatly excited the cupidity of the sailors; but the sea was too rough to attempt anything of the kind that day. On the next day, which was the Sabbath, the sea was favorable, and the question of turning back was discussed. To turn back without the unanimous consent of all on board would forfeit the insurance on their own vessel and cargo, and the missionary party objected to entering upon such a work on the Lord's day; consequently the valuable prize was not secured. The crew took this very ill, and sullenly assembled in the fore-castle. When the wind arose, and the captain ordered the sailors to take in sail, not a man obeyed; and the passengers felt a shudder at the dreadful thought of being thus in the power of a mutinous crew. No time was lost in preparing for defense. Knives, spears, firearms—all kinds of available weapons were held in readiness. The captain loaded his revolver, and walked forward. Taking his position at the door of the fore-castle, he said to the crew: "*I will now order you out on duty one by one, and the first man—and every man—who refuses to obey as soon as his name is called will be instantly shot down.*" The vigorous measure proved effectual. Every man walked out. Discipline of the most rigid kind was enforced, and thence forward all went on satisfactorily.

It may seem strange now, but it was nevertheless true in those slow times, that these two missionaries, appointed in the spring and sailing in August, were approaching the shores of India near the end of the year before we, who were in India, had any certain knowledge of their appointment.

Our re-inforcement left Calcutta on the 5th of February, 1856, and arrived at Sahā'ranpur on the 27th of the same month.

Mr. Stevenson, after staying there a short time, proceeded to Siā'lkot, arriving on the 22d of March, whilst Mr. Hill remained in Sahā'ranpur during the approaching hot season,

and reached Siä'lkot on the 24th of the ensuing October. Subsequent to this increase of the mission band our work advanced step by step as agreed upon after mutual consultation. Whilst these new missionaries were still at Sahā'ranpur, on their way to join us, some of our plans for the future were discussed and settled by means of circular letters. Thus it was agreed that two missionaries were as many as should ordinarily settle in a station—that Mr. Stevenson should be permanently located with me in Siäl'kot—that a second missionary dwelling should, as soon as possible, be there erected, and that Mr. Hill, either alone or in company with some new missionary who might soon be added to our number, should take up a new station. Very soon, therefore, after Mr. Stevenson's arrival in Siäl'kot, he began the erection of a second house a few rods northeast of the first one.

The little school for non-Christian boys, which, it will be remembered had been opened by the Rev. T. H. Fitzpatrick in the city of Siäl'kot, deserves a brief notice here, since it was the small beginning of a particular method of work in our Mission, which gradually grew in importance during a period of more than twenty-five years. As soon as it became known to Mr. Fitzpatrick that I had located permanently at Siäl'kot, I received a letter from him, in which he offered to make over the school to me. This generous offer placed me in a somewhat unpleasant dilemma. On the one hand, I did not wish to take charge of this or any other school; for I had made up my mind, after much deliberation, not to undertake work of this kind. On the other hand, it did not seem desirable that the only organized work that would be carried on in our field, perhaps for several years, should remain under the control and direction of another society than our own. I could have got out of this dilemma very readily by accepting the school and immediately disbanding it, but did not think this would be a courteous act. I therefore replied to Mr. Fitzpatrick's letter, that as my great ambition was to master the language and preach to the people, and as I believed the charge of a school

would prevent my accomplishing this successfully, I felt constrained to decline his offer.

The school continued for a time under the supervision of Mr. Fitzpatrick's local committee, which consisted of Major Dawes, Capt. C. M. Fitzgerald and Lieut. A. Heath. These gentlemen, finding that they could not spare time to look after it properly, requested me to give it half an hour's attention once a week, and offered at the same time to continue raising money enough to defray all its expenses. I agreed to this as a temporary arrangement.

Shortly after Mr. Stevenson's arrival, in March, 1856, he and I discussed fully the question of carrying on schools as a method of evangelizing the heathen. He was decidedly in favor of such schools, and quoted in support of his position the example of the Apostle Paul, who labored for two years in the school of one Tyrannus.

I said I was willing to do what Paul did—go into a school and preach—if we could find a man who, like Tyrannus, would carry it on and at the same time allow us the privilege of preaching to his scholars; but I could not undertake to be both Paul and Tyrannus. Brother Stevenson declared his willingness to undertake the work of both Paul and Tyrannus until the Church should send out teachers for the special purpose of carrying on educational work. We agreed to differ without opposing one another.

In April, 1856, the school committee met for the purpose of making final disposal of Mr. Fitzpatrick's school, which was still on their hands. Mr. Stevenson attended their meeting, at which the school was formally made over to him. From that time schools for non-Christian boys were recognized as a regular part of our mission work.

This, our first school of the kind, was taught in a native dwelling, situated in the heart of the city of Siäl'kot, which had been confiscated and was afterwards donated by the government to Mr. Fitzpatrick. Its pupils numbered about thirty. The Bible was taught in it from the first. The monthly ex-

pense was Rs. 30. Our only rival was the government school—entirely secular—which was not much larger than our own, public instruction in India being then in its infancy. The Director of Public Instruction in the Panjāb' promised to discontinue this rival school whenever it should be fairly excelled by ours. Our school was soon superior to it, and so acknowledged by the Director himself, yet his promise was never fulfilled.

It was agreed by all of us that an orphanage should be established in our mission into which both boys and girls should for the present be received and placed under the care of Miss E. G. Gordon, who had been sent to India with this work in view. The carrying on of such an institution it was believed would be a truly charitable work; the children, unlike those received into such day schools as the one just mentioned, would be entirely under Christian parental government; a number of congregations, Sabbath-schools and individuals in America were willing to undertake the support of orphans; other missions in India had their orphanages, and this line of effort was in favor with beneficent English gentlemen and ladies in India.

Captain C. M. Fitzgerald, a year or two before we first met him in Siāl'kot, had sought a healthful change of climate for his wife by making a sojourn at the Cape of Good Hope. Whilst they were at the Cape their female servant, who was a widow, eloped with a South African, leaving with them her little boy. On their return they brought the little one to Siāl'kot, and on our arrival they made him over to us as a beginning of our orphanage, naming him Charles Cape, and providing for his support.*

In the beginning of 1857 the Deputy Commissioner at Siāl'kot was collecting statistics relating to his district, and at our request ascertained for us the number, names and residence of orphan children who had no relatives able and willing

* After arriving at the stage of manhood, Charles Cape apostatized and became a Muhammadan. "*Many that are first shall be last; and the last shall be first.*" Matt. xix. 30.

to support them, and who consequently lived by begging. The autumn of 1856, following an unusually abundant rainfall, had been a very sickly one. A deadly fever prevailed in the Panjāb', by which whole villages were so completely prostrated that no one person in them was able to help another; and some villages were almost depopulated. I was credibly informed that in Zafarwāl' alone, with a population of about 5,000, there were 1,100 deaths that season. Under these circumstances it was inevitable that there must be a large number of destitute children in a population so generally poor.

We visited many of the villages in which such children were reported, and offered to become responsible for their support and education, if the village authorities would make them over to us. These officials seemed generally willing to give us the children, and to put their seals to the agreement, which was in all cases drawn up in legal form on stamped paper. In every instance the statement that the children were orphans, with none to claim them, and that they lived by begging, was endorsed by the village officers. In this way we gathered twenty-two children early in the year 1857.

We had nothing in the form of a suitable building where our charge could be comfortably housed and made to feel at home; and there was nothing whatever to prevent ill-disposed outsiders from whispering dreadful things into their ears. Some of them believed that we intended to fatten and kill them, and box up their fat to be sent away to a foreign country. One of them, when found crying, gave this explanation of his grief, and actually ran away from the dreadful fate which he believed awaited him.

After the work of gathering them was well begun, our premises were one day invaded by a number of people claiming to be their near relatives. All the boys and girls, without exception, were claimed by persons avowing themselves to be their uncles, aunts, grandmothers, or other near relatives; and these claimants, going before the Magistrate, bound themselves to support the children. We did not deem it expedient to resist

their claims, as we could legally have done, and in a very short time these children were all taken from us with the single exception of a little two-year old boy, who was left by what seemed a mere accident. When the Magistrate summoned us to appear in court with this child, we were for some reason unable to do so; another day was then set, when *we* went; but the claimant failed to put in *his* appearance, and the child was sent home to remain with us. We christened him Willie Belle.

The Chief Magistrate of the Gujrāt' district requested us to send for a little three and a half year old girl, whom he had rescued from the proprietors of a house of ill-repute in the city of Gujrāt'. This child was not only beautiful, but her manners, disposition and intelligence were such as to make her a general favorite. As might reasonably be expected, the wicked people into whose hands she had fallen, esteeming her a valuable prize, were very unwilling to give her up. The man whom we sent for her reported on his return that there was intense excitement over her case, and that he considered his own life in danger when he went to bring her away. This third orphan came amongst us in the spring of 1857, just before the outbreak of the Sepoy Mutiny. Piyā'rī Harper was her Christian name. I shall have something more to say about Piyā'rī in a future chapter.

When the hot winds began to blow, in the beginning of May, 1856, tents and temporary huts affording but little protection from the great heat, we all sought shelter in our first mission house, which was by this time approaching completion. The brick walls and the floors were still so damp as to make the rooms very cool. The pleasant contrast between the coolness inside and the hot winds, dust storms, and glare outside, quite reconciled us, with our two families, to pack ourselves away in the finished veranda-rooms, whilst masons and carpenters were still at work in the main rooms. The consequence was, as Dr. Campbell of Sahā'ranpur had predicted, that almost every member of both families suffered from a

severe attack of illness, which in the case of some of our party continued far into the next autumn.

In the month of November, 1856, soon after the arrival of Mr. and Mrs. Hill from Sahā'ranpur, it was decided that we should all go into tents, and make a trip by marches of ten or twelve miles a day to the city of Jhī'lam, sixty miles north-west of Siāl'kot. The object of this excursion was three-fold : we wished to begin to publish the Gospel among the heathen ; for although we foreigners could not speak the language very well, our native catechists G. W. Scott and E. P. Swift could, and we would be learning. Again, we wished to visit Jhī'lam with the view of occupying it as a second principal Mission station ; for our plan was to locate but two of our number in Siāl'kot, whilst Jhī'lam, being the government headquarters and the chief city in a district of the same name which contained a population of more than half a million, we thought would be a suitable place for a second station. And, lastly, one object of the trip was to recruit the health of those who were still suffering from the effects of living in a damp house. Accordingly, on the 9th of November, our clothing and bedding, provisions and cooking utensils, lights, books, tents and other camp requisites, were all loaded on two native ox-carts and sent off in the evening, in order that the tents might be set up at the end of the first day's march, whither we were to follow the next morning in time for breakfast.

During the four coolest months of the year tent life is both healthful and pleasant, except when there is a heavy fall of rain ; it is often prescribed for invalids when medicines prove ineffectual. The prospect, therefore, of leaving our sick rooms in the cool, dry month of November, to enjoy daily changes of scene, and breathe fresh and salubrious air in camp, was indeed cheering. The very anticipation was of itself enough to impart renewed vigor to the languishing.

In the morning we followed the route which our hired ox-carts had taken the evening before. These native carts are usually rude, clumsy, rickety affairs, constructed with such



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narrow beds that we were compelled to build the loads very high in order to get everything in. Before we had gone far we found that one of them had toppled over, causing a general smash—the cart itself becoming quite disabled in the catastrophe. By one o'clock we opened our store of provisions and ate some breakfast—not in one of the tents, which were not yet pitched, but in a choice spot on the road, where there was some shade, no grass and plenty of dust. When night came on we had only succeeded, after laborious efforts, in setting up parts of our tents—enough barely to protect us from the dew—when, weary and exhausted, we threw ourselves down informally to rest for the night.

The next morning saw us all holding a “council of war,” to deliberate on the aspect of affairs. The first day’s march of our first campaign in our India mission field had been made. We had reached a place nearly five miles from Siāl’kot, our headquarters! This had proved a Herculean task, consuming two days; the fifty-five miles of travel yet to be accomplished before Jhī’lam could be reached, and the return journey of sixty miles more, were beginning to look very formidable. The question, therefore, arose, “Shall we advance or shall we retreat?”

We had not effected all the objects for which we had set out, but had gained no little experience. It was evident that we must either have lighter tents, or better carts to carry them and more men to handle them. Our day-tent had been purchased under the advice of those who had long experience in the country, and yet we found it unwieldy—at least three times as heavy as we could afford to carry about on such expeditions. But the money had been invested, and we must make the best of our bargain. So, after the brethren had appointed me a committee to get two suitable carts made, we abandoned our campaign, and all returned to headquarters, just as many another brave force has been compelled to do.

It was either on the morning of our retreat, or the morning after that I went to consult about carts with Lieut. Heath,

who was an executive engineer, and my wise and willing counselor in all such matters. Then, returning home at 11 o'clock a. m., I took a fever which confined me to bed eighteen days, and laid me aside from active work the greater part of that cold season.

As soon as I was able to go about, it was thought that nothing better could be devised for getting up strength than a few weeks of tent life; and since the other missionaries could learn the language full better in camp than at home, and all were eager to make some kind of a beginning, we met together for prayer—laid firm hold of those words: "*All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations and lo, I am with you*"—and prepared to start out again on the 8th of January, 1857. In this second campaign we turned our faces toward Zafarwāl', a large town twenty-six miles east of Siāl'kot.

The day on which a missionary leaves his station for itinerant preaching affords about the best known test of his patience. His preparations are not a mere matter of packing a trunk or carpet-bag with toilet requisites to use at a hotel or in the furnished rooms of some hospitable friend; he must provide a box of food such as his stomach is accustomed to digest, and see that the lock is in good repair; he must take along appliances for cooking his food; he must carry a tent to live in, beds and bedding, chairs and tables—unless his joints admit of doubling up—books, writing materials, lights, and other requisites for living and working; and all these must be as light, strong and portable as possible, else he will have a heavy bill to pay for repairs after every trip. It is, therefore, something of a task to get off, even supposing that all things move serenely. But after this manner they never do move on such occasions. Some servant, who has been working contentedly hitherto, foresees a little extra work and strikes for higher wages, or leaves just in this hour of greatest need. Extra men, after being looked up and engaged for the journey, are found to be useless, or they desert you on the eve of your de-

parture. A man sent out to hire carts or camels, after several days' searching, returns to report that the owners refuse to hire them; and rather than have the work brought to a stand-still, you reluctantly, and as a last resort, apply for carriers to the Civil Magistrate, who presses them into your service.* After they have been engaged, either voluntarily or under the pressure of government machinery, they will not move until they have received an advance of money. When the tents are taken out from where they had been stowed away after the last trip, the discovery is made that many of the tent-pins have been stolen and used for fuel. Ropes also are sure to be missing; and if rats and mice have not cut the tents in holes, nor white ants destroyed portions of them, nor a leaking-in of water rotted them in spots, you will enjoy a happy surprise. The work also of the Mission station, which involves one in many cares and responsibilities, must be adjusted by the departing missionary. Building, repairs, schools, and whatever else involves the expenditure of Mission funds, must either be suspended for the time (which is generally impracticable), or they must be handed over to somebody ill-qualified to take charge of them in the interim. Finally, the missionary who is so comfortably situated as to be cumbered with the cares of a *home*, must either adjust many petty domestic matters, or leave his home to go to wreck. All these things are heaped upon him in a single day, and if he can get through the day with his nerves in a condition to sleep well the coming night, he need not fear any of the other petty trials of missionary life.

Having completed our preparations we sent forward the

* This is customary. Indeed some classes of natives have been so long accustomed to work under compulsion that they rather prefer it; at least, when they utterly refuse in the one case, and go cheerfully to work in the other, on the same pay that had been offered, their conduct looks very much like preference. It is also true that they are less liable to be swindled out of their wages when set to work by government authority. Nevertheless, we exceedingly dislike this system, and only resort to it because of the expense that would be incurred by keeping our own carrying animals instead of hiring others.

day-tent; and pitching the small night-tents near the house, we entered them for a night's rest. After midnight, when "tired nature's sweet restorer, balmy sleep," had fairly begun its pleasant work, a man took his stand beside my tent, and iterated, "Sä'hib, Sä'hib, Sä'hib," in a low tone, keeping it up with great perseverance.

"Who are you?" I inquired, half dreaming.

"Your cart-man!" he answered.

"My cart-man! What are you doing here? I thought you had been ten miles off with the tent by this time."

"Sä'hib, one of the two carts, after we had gone three miles, stuck fast in the mud; I don't know what to do, and have come for orders."

"You don't know what to do? Hire extra oxen from the nearest village, and pull the cart out of the mud, of course; what else?"

Here the simple fellow was silent for a minute, and then added, "Sä'hib, it will cost twelve cents; will you please to advance the money?"

At length I got wide enough awake to comprehend the whole business. If the man was dishonest, he was improving an opportunity for making twelve cents; if honest, he was unable to incur the grave responsibility of spending so much money without an explicit order, and the money in advance. The man I think was acting in good faith. The worry of the past day had been enough to make one half crazy, and a good sound sleep was worth more to me than twelve times twelve cents. But these people must have either established usage or strict orders before they move in any matter of importance; and this was an important matter to him. An officer entrusted with the movements of an army would in any emergency go back for orders, knowing the terrible strictness of military discipline; just so these poverty-stricken sons of despotic oppression naturally shrink from the responsibility of moving a step without orders.

We had thought to economize a little on this trip by dis-

pensing with a regular tent pitcher; but we soon experienced so much difficulty and delay that we were compelled to hire one, after which we got along better. The man, however, pitched our tent one night where the ground was *concave*, instead of choosing a spot that was properly *convex*, and we awoke that night to find the water two inches deep on the floor of our tent.

After reaching Zafarwāl', and having our tents erected in a suitable place, heavy rains set in, and we fought the water in the usual way by raising a ridge of earth just inside of the tent wall. Messrs. Scott and Swift were with us. Daily preaching was kept up in both the city and adjacent villages, except when interrupted by the rain. On the 8th of February we all returned to Siāl'kot with improved health.

The Deg, a river west of Zafarwāl', which had neither bridge nor ferry, and which, with its sandy bottom, is very treacherous in rainy weather, was much swollen when we returned; and some of us thought we had a narrow escape in fording it. Part of our baggage being carried on camels, some of the tents were soaked by one of the animals kneeling down in the water. Mr. Stevenson's trunk, containing his clothing, books and papers, was filled with the muddy river water in consequence of a cart sinking into the sandy bottom; and the provision box and a box of books for distribution suffered in the same way.

The taking up of Jhī'lam as a mission station having been postponed for a time, it became necessary to provide a house for Mr. Hill elsewhere. Meanwhile Mr. Hill, since his arrival, had felt so well pleased with Siāl'kot, and expressed so strongly his desire to remain there, that the other members of the Mission consented to a departure from their first plan, somewhat against their judgment, and purchased a third dwelling-house, which was then found to be for sale, two miles northwest of the city, and nearly as far west of the Military Cantonment. This location being elevated and healthful, was very desirable, but for its great distance from both city and Cantonments.

SUMMARY.

We have now brought the account of our Mission down to the 13th of May, 1857, just two years and three months from the day of our landing in India. "The First Annual Report" of our Mission was dated the 12th of February, 1857, covering just two whole years from the time of our arrival in India. Some may regard that date as a suitable point of time at which to make a break in our narrative. But we have chosen the 13th of May, 1857, three months later, as a better point at which to give a summary view before proceeding further.

The Mission force at that time was as follows: Foreign Missionaries: A. Gordon, E. H. Stevenson, and R. A. Hill, with their wives, and Miss E. G. Gordon; Native Catechists: G. W. Scott, and E. P. Swift.

This force was organized as follows: The Missionary Association, usually styled "The Siäl'kot Mission," and consisting of the three ordained missionaries, was organized about the beginning of November, 1856, for the transaction of such business as must be reported to our Board of Foreign Missions in America; the Presbytery of Siäl'kot, consisting also of the three ordained missionaries, was constituted on the 18th of December, 1856, subordinate to the Associate Presbyterian Synod of North America; the congregation of Siäl'kot was organized in the latter part of December, 1856, consisting of the missionaries and native assistants, and their families—eleven persons in all, E. P. Swift being elected and ordained as a ruling elder.

The work begun may be stated as follows:

1. Evangelistic work had been in progress about one year in the form of daily preaching in the city, and weekly preaching at the Gharīb'khā'nā (Poor House). The gospel had been preached in many villages and at two *mclas*. Hundreds of religious books and portions of the Bible, donated to us from the Ludhiā'nā Mission press, had been freely distributed.

2. Educational work was commenced in three distinct departments—the theological training of the two catechists in

view of their licensure and ordination; primary instruction, both English and vernacular, in a school on the South Mission premises, established for the children of the missionaries and assistants, and the orphans; and the city school for non-Christian boys, with seventy pupils under Bible and secular instruction.

3. The Orphanage contained at that time two little boys and one little girl.

4. A class of inquirers was under instruction.

5. With regard to building, two mission houses and two native assistants' houses had been completed on the South Mission premises, and a third mission house had been procured with the North Premises.

6. The study of the languages, it should be mentioned, was still the principal work of the foreign missionaries, the oldest of whom were just beginning to speak it in public.

The results of our work, thus far, showed no converts. A number of persons professing to be inquirers were enrolled as such, and among these were two or three of whom we could say we were hopeful. One of them, blind, and a Muhammadan, whose name was Ib'rähim', we have good reason to think was a true believer, although he was never baptized. He earnestly requested us to administer this rite to him, and professed to believe in the Father, Son, and Holy Spirit; but we put him off for the sake of a little longer probation, and during the political storm which soon afterwards arose, we lost sight of him. I have always regarded this as an instance in which we acted over-cautiously.

CHAPTER IX.

THE SEPOY* MUTINY.

ARRIVAL OF THE REV. THOMAS HUNTER AND WIFE IN SIÄL'KOT—LOCATION OF HIS MISSION UNDECIDED—HARMONY BETWEEN HIM AND OUR MISSION—HOT WINDS—SUDDEN NEWS OF THE SEPOY MUTINY—PANIC—CONSULTATION WITH ENGLISH OFFICERS ABOUT OUR SAFETY—REFUGE IN DR. MCKAINCH'S HOUSE—ALARMING RUMOR—A NIGHT OF WATCHING AND PRAYER—THE FIRST MUTINOUS ACT—AT THE MERCY OF ARMED SEPOYS—INVITED TO THE LAHOR FORT—WILL NOT DISARM HIS SEPOYS—MR. HUNTER'S PROPOSAL—SIÄL'KOT WITHOUT EUROPEAN SOLDIERS—RETURN TO THE SOUTH MISSION PREMISES—STATE OF THE COUNTRY—OUR FAMILIES TO GO TO LAHOR FORT—THE HUNTERS DECLINE GOING ALONG—OUR JOURNEY THITHER—OTHERS FOLLOW US TO LAHOR—THE HUNTERS AGAIN INVITED BUT DECLINE—"CAN START ON A FIVE MINUTES' WARNING"—SHALL WE TAKE OUR SICK TO THE HILLS?—SIR JOHN LAWRENCE AND THE PANJÄB'—DEATH-BED SCENE—ANNOUNCEMENT OF THE SIÄL'KOT MASSACRE.

ABOUT the close of the year 1856, the Rev. Thomas Hunter and his wife, missionaries of the Church of Scotland, arrived at Siäl'kot. When they set out for this field with the design of opening in it a new mission, they seem not to have been aware that it was already efficiently occupied, whilst other needy and inviting fields lay before them. It was of no great importance, however, where they should sojourn for a year or two whilst devoting themselves to the study of the language, and their permanent location was not urgent. Mr. Hunter conferred with us on this subject, and it was not fully settled in his mind whether he should establish his headquarters in the Siäl'kot District, or some other one. If he should take the former course, he proposed to occupy that portion of Siäl'-

* Sepoy, a native soldier in British service.

kot lying north of the Wazī'rābād' road; if the latter, he thought of removing to Jhī'lam. Our minds were soon diverted from this subject, leaving it thus unsettled.

During our interviews at that time, and our frequent meetings in the perilous times which followed, the utmost cordiality existed between the Hunters and the members of our mission. Christian sympathy and fellowship, a lively interest in the same great work under the same Divine Master, and the dangers to which we were alike exposed in a foreign land—all combined to produce and cherish the warmest personal friendship between us.

As when the chilling blast of December from the frigid north sweeps down upon the United States, driving pulverized snow through every key-hole and crevice, imperilling the life of every one who ventures out, so the hot wind of an Indian May and June, surcharged with double-refined dust, penetrates our dwellings, withers and scorches those who expose themselves, and sets all our foreign blood simmering.

It was near the middle of May, 1857; the wheat and barley fields reaped close to the bare clay, exposed their surface to the sun's perpendicular rays; hot air quivered over the plain, and the atmosphere was all ablaze; thatched shades had been erected over our doors to break the glare; *khaskhas* mats had been placed in the doorways, with water at hand for sprinkling; windows had been darkened, *pan'khās* swung up, and arrangements made in general for keeping the heat out, and maintaining a cool temperature within; and to avoid all needless exposure, the programme for out-door work had been shifted to the cooler hours of the morning and evening—when suddenly the horrors of the *Sepoy Rebellion* burst upon us like a desolating cyclone. At 9 a. m. on the 14th of May, a messenger dressed in uniform and mounted on a fleet horse, came dashing up to our door, bearing a note from the Deputy Commissioner, Chief Magistrate of the District, containing these startling words:

MY DEAR MR. GORDON:—Please suspend your preaching for a season—espe-

cially do not allow your native preachers to go about. Have you heard that *Delhi has been taken by the mutineers, and the European population massacred?* This reached me last night by express. The *Dāk* [post] is cut off, and the electric telegraph broken. Please do not mention this to any native.

Yours sincerely,

H. MONCKTON.

A little later on the same morning another friend wrote to us that the 3rd Light Cavalry from Mī'rat had captured the bridge of boats at Delhi; that the 54th Native Infantry Regiment at Dehli, being ordered out against them, refused to obey, killed their own English officers, and joined the mutinous cavalry; that the native population of Delhi had risen in insurrection; that Mr. Frazer the Commissioner, Capt. Douglas commanding the Palace Guards, and Mr. Beresford Manager of the Delhi Bank, were among the murdered; that all the English residents at Delhi expected the same fate, and that the Delhi magazine had fallen into the hands of the mutineers.

Still a little later came the news that a body of European troops had been attacked whilst at church on the Sabbath—of course unarmed—that the mutiny had extended to other stations, some of them nearer to us; that *women and children were not spared in the general massacre*, and that the same dreadful scenes might any hour be repeated in Siāl'kot.

When these tidings began to reach us it was meal-time, and our table was spread; but the children alone, too young to comprehend the danger of our situation, felt any inclination to eat. One of the little ones had fever, and Dr. J. C. Graham, our family physician, had forbidden its exposure to out-door heat between sunrise and sunset. At that season and under such circumstances the thought of flight was peculiarly painful, even had we known where to find safety. Between us and the nearest sea-board town, with fourteen hundred miles of staging as the fastest mode of travel, a thousand deaths intervened. Successful disguise was exceedingly difficult. We could easily change our costume and complexion, if that were all; but to walk and talk, eat and drink without betraying ourselves, would perhaps be impossible; nor could we conceal

ourselves in a dark hole and lie dormant, as some animals do in order to escape observation. Yet we all instinctively set about bundling up a few necessary articles ready to be snatched and carried with us whithersoever a sudden emergency might impel us.

These hasty preparations for flight were made secretly, for it was impossible to know who could be trusted. We met, prayed, consulted, devised plans—all the while most anxious lest we might betray our inward commotion to those about us.

“Do *they* know what *we* know?” we whispered anxiously one to another. “Our very appearance must reveal to them that something appalling is apprehended. Surely they cannot fail to see anxious forebodings written in our very faces. Hark! Have our Sepoys risen? Is that the sound of arms, or only the fireworks of some wedding party? Who are these native troopers galloping at such unusual speed?—Oh! these dark visaged Moslems and pagans of solemn mien—how sullenly they seem to move about! How deceitful and treacherous we know them to be! If they have heard it, why should they feign absolute ignorance? Their silence is ominous! They would sell our heads for a penny apiece; and every one of them looks as if he might be an assassin waiting his opportunity.

“Oh, let us disguise ourselves and fly! But how, and whither? A tropical sun is blazing overhead; an open plain—stretching out indefinitely on every side—is swarming with natives; and we are strangers in a strange land. Truly, there is but a step betwixt us and death!”

Thus, anxious thoughts rushed tumultuously as we looked on our wives and babes, and pondered the words: “*Women and children are not spared in the general massacre, which may begin here any hour!*”

Eight hours of awful suspense dragged slowly and solemnly by, and at five o'clock p. m., Messrs. Hill and Scott and myself, ventured out through the native city, and as far as Mr. Monkton's residence, the Headquarters of the District Civil

Authorities. Our object was to see whether we could obtain any light as to what was best for us to do. Capt. C. A. McMahon, the Assistant Commissioner, and the Rev. W. Boyle, the Chaplain, were seated at the dinner table with Mr. Monckton, their host—not eating, but endeavoring to go through the form, for the purpose of keeping up appearances before the native servants. Muhammadan waiters in snow-white costume, girded about the waist with redundant girdles, were standing behind their masters, as solemn as elders, ever and anon gliding out and in as noiselessly, on their bare feet, as if they had been so many black-faced ghosts; and all direct allusion, in their hearing, to impending dangers was studiously avoided. No satisfactory answer to our inquiries was given, or could be given by Mr. Monckton, for he was himself greatly perplexed, and knew not what to do. Even the band of native policemen quartered near his house, instead of being any longer a source of confidence and strength, had become a source of weakness and danger. Upon our departure, Mr. Boyle accompanied us to the door, and very distinctly do I remember the excited manner in which, glancing around to make sure there were no listeners, he addressed Brother Scott thus:

“Now, Scott, is the time for *you*. You are a native, and you know the natives. If you can obtain information for the Government you will be well rewarded.”

We then drove over to the residence of Col. Dawes. The veteran soldier was self-possessed and cheerful, as well he might be, with his battery of artillery, manned by good faithful European soldiers around him. Still he felt it necessary to converse in a quiet tone, occasionally dropping a sentence in the middle, or finishing it enigmatically when he saw natives approaching, because, as he remarked, many of them knew enough English to catch a word here and a word there, and make out the subject of our conversation. A little west of Col. Dawes' house, was the residence of Dr. McKainch, and as the Doctor and his family had left for the hills, Col. Dawes

advised us to occupy the house for the present, believing this to be better than remaining in our isolated situation beyond the city.

As soon as our mission band had taken refuge in this place of comparative safety, a rumor spread throughout the Cantonment that the Sepoys purposed to mutiny that very night, and murder all the English. In case they should mutiny, we were instructed to escape if possible to the barracks one hundred and fifty yards north of the house. Our company separated into two bands for the night, one of which remained within the house engaged in prayer, whilst the other kept watch from the house-top. Happily no outbreak took place that night.

The military force quartered in the Siäl'kot cantonments at that time consisted, in the first place, of two regiments of native infantry—the 35th and 46th—each being about 800 strong; and the 9th Regiment of native cavalry—making in all about 2,200 Sepoys. These were commanded by English officers, drilled under English discipline, armed and equipped in the best manner like the English troops, and were the doubtful and dangerous element. In the second place, there were the 52d European Infantry Regiment, 800 strong, and Col. Dawes' Battery of Artillery—an aggregate of 900 European soldiers, who could be thoroughly relied upon.

Although native Sepoys were very effective when well commanded, they were not so when deprived of their English officers—ten regiments of them in the latter case being estimated in those times as about equal to one European regiment.

The first mutinous act of a Sepoy regiment usually was to shoot down their own English officers; this was generally understood to be a signal for beginning the indiscriminate butchery of all white men, women and children, pillaging houses, seizing treasure, and burning buildings; and after this they sought to concentrate at the great strongholds of the country, particularly Delhi and Lucknow. Indeed, evident symptoms of a poorly concerted scheme for putting an end to English rule were spreading rapidly among the 70,000 Sepoys of the British army in North India.

At such a critical time it was not possible for the government to keep at each of the numerous stations, so widely distributed over the country, a company of British soldiers to protect a few English families. The British Indian empire must be saved, and every British soldier must help to save it. Accordingly a strong movable column was formed at Amrit'sar to intercept mutineers who should try to reach Delhi from the north and west. Two or three days, therefore, after we had gone up to Dr. McKainch's house, we saw two-thirds of our European force marching away to join this column; and shortly afterwards the remainder followed, taking with them the 35th Native Infantry Regiment, and leaving from forty to fifty English families at the mercy of 1,400 armed Sepoys whenever they might choose to begin their bloody work.

On removing the English troops, Sir John Lawrence, then at the head of the Panjāb' government, announced that he could not be responsible for the safety of families who should choose to remain at Siāl'kot and similar out-stations; but that they would be welcome to take refuge in the Lahor Fort. Very few availed themselves of this offer, although the probability of an outbreak in Siāl'kot sooner or later was daily increasing. The truth, I suppose, judging from my own experience, was that after the first panic had subsided a little, reaction set in; and many were nerved to such a degree as to disregard dangers which they knew to be real. There was also a prevailing sentiment that we must not do anything that would betray our fears. The whole country was really in a very defenceless condition. The enemy, if posted as to all the circumstances, could doubtless have easily overpowered the government and the entire foreign population. To many, therefore, the safest course seemed to consist in putting on a bold front. They feared that if they should betray their fears they might embolden the enemy, and *bring on* an uprising which, through sheer force of numbers, would be irresistible. This theory, no doubt correct in general, was in some cases pushed to the foolish extreme of neglecting all precautionary measures.

Some appeared to believe that there really was very little danger. Dr. J. Graham, the Superintending Surgeon, with his daughter, lived in splendid style—in the finest residence in the whole station. Mr. Stevenson and I called on him to have a talk about the rebellion, and the cheerful, hope-inspiring manner in which this hale Scotch gentleman viewed the whole business was remarkable. He said, among other things, that he had several hundred thousand rupees in the Delhi Bank, the safety of which depended on the result of this struggle; but he gave himself no concern, feeling confident that the government would retake Delhi in a few days with ease.

On the other hand, there was a strong sentiment in favor of disarming the Sepoys. This was done in some places, and if it had been done generally throughout India at the time of the first outbreak, many of the horrible massacres of the Sepoy Mutiny never would have taken place. But there was a difficulty. Many military officers found it quite impossible to believe that any danger was to be apprehended from the Sepoys of *their own command*. Other Sepoys might prove to be traitors, but *their* “boys” were above suspicion, and must not be subjected to the dishonor of having their arms taken away. The officer in command at Siāl’kot refused to disarm his Sepoys. He was opposed to the organization of English and other Christian residents for self-defence, and to precautionary measures of every kind. He even opposed prayer-meetings, denouncing them as *conventicles*, and making use of his official authority to suppress them. Mr. Hunter and a number of religious officers and others, who held meetings for prayer, had a serious controversy with him on this subject. At one time he went so far as to threaten to hang Mr. Boyle, the Chaplain. It was in reference to his order forbidding us to meet together for prayer and conference, that Mrs. Hunter said with much spirit and earnest feeling, *We will continue to hold our meetings, and I will attend them, if he should take off my head for it.*”

After we had gone to Dr. McKainch’s house, perhaps the

next day, Mr. Hunter called on us and proposed that we should all go together to the Lahor Fort. He said he could study the language there as well as in Siäl'kot, and appeared decidedly anxious to be off, and to have us join him in the move. We too were quite willing to go, and would have gone at that time, but the Delhi Bank, in which we deposited our funds, had been plundered, and the manager, Mr. Beresford, murdered; being thus left without any ready money, and consequently unable to make the journey immediately, we postponed it for the present.

A few days later we began to re-consider our situation. The English soldiers were nearly all gone from Siäl'kot, and the rest, with the exception of about twenty invalids, were under orders to leave; there was no organization for self-defence; there was no concerted plan of escape; 1,400 armed Sepoys lay quartered within rifle shot of us. The place, therefore, to which we had come for safety had now become the most unsafe one that could possibly have been selected; and so, on the 25th of May, we all ventured back through the native city to our mission houses on the south premises, there to wait and see how it would go with us.

A few muskets were lent to us by a friend, who thought they might be useful in self-defense in case we were attacked by a small party only. Some one of our number was set to watch every night on the house-top; meetings for prayer were held; stores of new clothing, which had been brought out by us from America, were distributed among the poor. Some of the ladies tried the experiment of disguising themselves by dressing like native women, and tying a little money in the corners of their *chadars* in native fashion; but they soon became discouraged, and abandoned the thought of escaping by such means; because, whilst they might succeed under the cover of night, yet when day would return they could neither escape detection nor endure the heat. The country was becoming more and more unsettled, and the dangers of our situation were hourly increasing. The centenary day of the bat-

tle of Plassey—the 23d of June, 1857—was at hand, and the impression was on the native mind that the British East Indian Empire, which had begun from the date of that battle, was to last exactly *one hundred years*, and no longer. Rumors were afloat of traffic in arms and ammunition being carried on in various parts of the country; conspiracies were being concocted; plans for a general insurrection, involving the massacre of the entire Christian population, were coming to light. And once more we took into serious consideration the question of making another attempt to reach a place of safety.

About this time Capt. C. M. Fitzgerald very kindly offered us a loan of some money; and it was agreed that I, having a sick child, should go to Lahor with the women and children of our mission families, whilst Messrs. Stevenson, Hill, Swift and Scott should remain at the south mission premises a little longer.

Before starting I wrote to Mr. and Mrs. Hunter, inviting them to accompany us to Lahor; but they returned a note of thanks, in which they declined the invitation.

There were two buggies for our three families; and at 9 o'clock p. m., on the 11th of June, I set out on horseback to escort them to a place of safety. A wearisome and perilous journey of seventy miles lay before us. Though our immediate vicinity was still free from actual scenes of blood, yet an outbreak was as liable to take place there as elsewhere, and all was uncertainty. From day to day we were constantly agitated by fresh tidings of garrisons revolting, now in this station and again in that one. Bloody massacres were perpetrated, first in one quarter and then in another. Squads of mutinous Sepoys were at large, roving about the country. The 70,000 Sepoys in North India, thoroughly drilled by English army officers, were rapidly turning against us. In a large portion of India the people also were up in insurrection, and the very air was filled with rumors which were most disheartening and horrifying to the mere handful of foreigners.

By all these things different individuals were variously af-

fected. It was well that some of us, like soldiers after the first volley or two, were not troubled with fear after the first few hours of panic. But these *mothers*, with darling babes in their arms!—how could they thus cast off fear? As I moved down the road towards Gujrānwā'lā with my precious charge, in the solemn stillness of that fearful night, it was most painful to witness the forebodings of approaching danger from which some of our little company continually suffered. A Persian-wheel creaking in the distance, the hoot of some lonely owl, a bat flitting by in the air, would cause them to quake. Imagination transformed almost every object that met the ear or the eye into a murderous Sepoy; and it was difficult often to persuade them that these imaginary enemies were not actually pressing upon us.

On meeting a company of *kahärs'*, whose *bän'gī* sticks at first sight appeared like muskets, we were all startled; but only for a moment.

Next came two Sepoys, who, on my questioning them, promptly gave loyal answers, and passed on. In one instance I was compelled to admit the approach of something which was much more alarming: The sound of horses feet was first heard faintly in the distance; then more distinctly, and evidently approaching nearer and nearer. A moment later, and behold a company of horsemen galloping up the road toward us! I bade our party move aside to the left, and remain perfectly quiet, whilst I rode a little forward, and halted directly between them and whatever might be coming. There could be no mistake this time, for there they were—a dozen or more of real Sepoys formidably armed and mounted—coming right on at a full gallop! I had a pair of saddle-bags under me. Reaching down into the pouch at my right, I grasped a loaded pistol and sat thus in readiness, thinking it would be right to use it and to sacrifice my life if necessary in defence of my charge; and our timid little company sat trembling, when the Sepoys, dashing up, came to a sudden halt on the road just beside us. Another second, and they were galloping on their

way. It was only necessary for us to remember a well-known native custom in order to perceive that their halting before they passed us was an act of respect; and thus relieved, we all dared to breathe once more, knowing that whatever might be in the hearts of these Sepoys, they were, up to the present moment at least, practically loyal.

At sunrise on the 12th, we reached the traveler's rest-house at Gujrānwā'lā, where we took shelter and remained until evening; then, continuing our journey all night, we made the remaining forty-two miles, and entered the Lahor fort at 8 a. m. on the 13th. Our journey had been exceedingly fatiguing—fourteen hours in the saddle, for me, without halting, in order to accommodate the slow pace of coolies who were employed to draw one of the vehicles—but oh! what a relief from anxious watching to know that high walls, gates and bars, and loyal men, now stood between us and the treacherous Sepoys!

Three or four days later, the four brethren who had tarried at the south mission premises, seeing fresh signs of danger, and believing that nothing was to be gained in any way by their remaining longer, decided to follow us to the Lahor fort. Before leaving Siāl'kot, Mr. Stevenson paid the Hunters a visit, in order, if possible, to persuade them to accompany him to Lahor. They offered no good reason for not yielding to his entreaties. They had a small bundle of clothing and other necessary articles in readiness. Even the nursery lamp for baby and a supply of such articles of food as it would require, were placed every night by their bed-side. They were just "biding their time," as poor Mr. Hunter said, and holding themselves "*in readiness to start at five minutes' warning.*"

Mr. Stevenson still urged them to come along with him, and insisted that if it should come to a matter of only five minutes' warning, he feared it might then be too late. Failing finally, to accomplish the object of his visit, he reluctantly bid them farewell, and came to the Lahor fort in company with Messrs. Hill, Swift, and Scott.

From the exposure of the past four weeks, our child appeared to be growing worse; and soon after reaching the fort, we called in an English physician, who at once told us that in the intense heat of the plains there was no hope of its recovery, but that he thought the child might possibly rally if we could take it to the hills.

Dharmśā'lā, the nearest "Hill Station," or English sanatorium, was 150 miles distant, requiring, under the most favorable circumstances, a fatiguing journey of four nights before it could be reached. The exposures, difficulties and perils of the journey were considered—we had never been to the hills, and knew not whether we could secure a house; the expense would be considerable, whilst we had no ready money; the beginning of the rains was daily expected, and there were seven bridgeless streams to cross, at any or all of which, in the rainy season, we were liable to be detained indefinitely and without shelter, waiting for them to fall sufficiently to be forded; the journey was therefore not undertaken.

Safely quartered in the fort along with other missionaries, we read the daily bulletins and looked on with sad interest at the storm raging without. Intense anxiety was felt by us for the Presbyterian and other missionaries in the regions of Al'-lahabād' and Lucknow, and everything regarding them was painfully uncertain. The extensive region of country which lay between us and them being up in insurrection, and all communication cut off, no tidings of the important events which occurred at Lucknow, and of the awful tragedy enacted at Cawnpore, reached us until long after they had taken place.

Sir John Lawrence, then in Lahor at the head of the Panjāb' Government, being thus cut off from the general Government at Calcutta, was necessarily left to strike out his own course independently, and was doing what many others would have hesitated to undertake—organizing and drilling an army of Sikh Sepoys, the very class of men who, less than ten years before, had fought against the British in defence of their own native Panjāb'. In all their Eastern wars the British had never

conquered a braver and more determined enemy than these very Sikhs, and it had, up to that time, been regarded as utterly unsafe to permit them to carry arms. But Sir John, no doubt raised up, endowed and brought into position for those times by a wise and merciful overruling Providence, proved equal to the occasion. Being not only a great and good ruler, but thoroughly acquainted with the Panjāb'is, and personally popular with them, he perceived that whilst the Sikhs disliked subjection to the British or any other foreign power, yet they hated these *Pu'rabī** Sepoys so intensely, that, for the purpose of fighting *them*, he could safely trust them with arms. Accordingly, he dared not only to muster in new recruits, but to enlist old soldiers who had actually fought against the British in the recent Sikh wars. Raising and drilling regiment after regiment of these, to the number of about 30,000 men, he hurled them against Delhi and other Sepoy strongholds, and India was saved.

It may be worth noting here, that I had in my possession for many years a private letter from an army officer, written to me soon after the first outbreak in May, in which he expressed his confident belief that the whole disturbance would be quelled within three weeks. But Delhi was retaken by the English only after a struggle of four months, and the whole country restored to order after a period of eighteen months.

We will now return to our company in the fort at Lahor. No one there kept himself so well posted in regard to what was going on in the country as the Rev. G. O. Barnes. On the morning of the 11th of July a number of our friends had gathered into our room; our little Silas was dying, and we were standing around his couch waiting solemnly to see the end. The little sufferer had rarely smiled during his short life, and had not been observed to do so even once during the past two months; but now, several of the bystanders distinctly

* *Pu'rabī*, eastern; the Sepoys who mutinied were from Oudh and other eastern parts of India, and in their nationality, religion and language, widely different from the people of the Panjāb'.

observed a bright smile pass over his face, when the doctor, who stood bending over him, remarked: "*He is happy now!*" The next moment Mr. Barnes entered the room in haste with an open letter in his hand, saying, with deep emotion: "*Brethren, the Sepoys in Siäl'kot have mutinied! General Brind, the commanding officer of the station; Doctor J. Graham, the superintending surgeon; Dr. J. C. Graham, the civil surgeon; Captain Bishop, and poor Mr. and Mrs. Hunter and their babe, have all been murdered!*" My heart fills, and my eyes moisten, at the remembrance of that moment as I write these lines, more than a quarter of a century after the events.

"O God, the heathen are come into thy inheritance;" . .

"The dead bodies of thy servants have they given to be meat unto the fowls of the heaven." . . .

"Their blood have they shed like water." . . .

"Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins for thy name's sake. Wherefore should the heathen say, Where is their God?"

CHAPTER X.

MUTINY CONTINUED—TRAGEDIES OF THE 9TH OF JULY, 1857.

OUR VISIT TO SIÄL'KOT AFTER THE OUTBREAK—DETAILS OF THE 9TH OF JULY—REVOLT EXPECTED—PRECAUTIONARY MEASURES OPPOSED—THE HUNTERS ANXIOUS TO LEAVE SIÄL'KOT—MRS. HUNTER'S DREAM—A NIGHT IN MR. HILL'S HOUSE—TO BE WARNED IF THE SEPOYS SHOULD RISE—THE SEPOYS HAVE MUTINIED—MUTINY OF THE DISTRICT POLICE—"COME YOU ALSO AND JOIN US"—THE HUNTERS MISSED—THEIR COURSE ON LEAVING MR. HILL'S HOUSE—HURMAT KHÄN A CHIEF MOVER OF THE OUTBREAK—HE MURDERS THE HUNTERS—DR. J. GRAHAM AND HIS DAUGHTER—A DESPERATE DRIVE—DR. J. GRAHAM'S DEATH—SIXTEEN OF THE ENGLISH CONCEALED IN A COAL-HOUSE—FED BY A MUHAMMADAN SERVANT—THE BLOOD-STAINED BRACELETS—OUR FAMILY PHYSICIAN—"THAT IS MORTAL; DRIVE ME TO THE NEAREST HOUSE!"—BRIGADIER BRIND MORTALLY WOUNDED—CAPTAIN BISHOP AND WIFE—A RACE FOR PRECIOUS LIFE—BODIES BROUGHT IN AND BURIED—BEHAVIOR OF THE SEPOYS—INCIDENTS IN THE 46TH NATIVE INFANTRY REGIMENT—BATTLE FOUGHT NEAR GURDÄ'SPUR—VILLAGERS PLUNDER SIÄL'KOT CANTONMENTS—HANGING PLUNDERERS—SAFETY—A MUHAMMADAN MELÄ—DELHI RETAKEN—PECUNIARY LOSSES MADE GOOD—HURMAT KHÄN'S HAUNT DISCOVERED—A SHAM WEDDING PARTY ENTRAPS HIM—WRETCHED HONORS PAID TO HIS REMAINS—THE FAITHFUL REWARDED.

AT the suggestion of Mr. Hill, he himself, Mr. Scott and the writer, mounted our ponies on the evening of the 20th of July, and rode up from the Lahor fort to Siäl'kot, arriving at the south Mission premises early on the morning of the 22d. After a short rest we went all around the Cantonments and Civil Station, viewing with heavy hearts the sorrowful desolation. The Court-House had been burnt, and 300 criminals turned loose from the District prison. No European building and no movable property, however trifling in value, had escaped the hands of the spoilers. Furniture, tents, clothing, books, upholstery, and all manner of English-made articles, either had

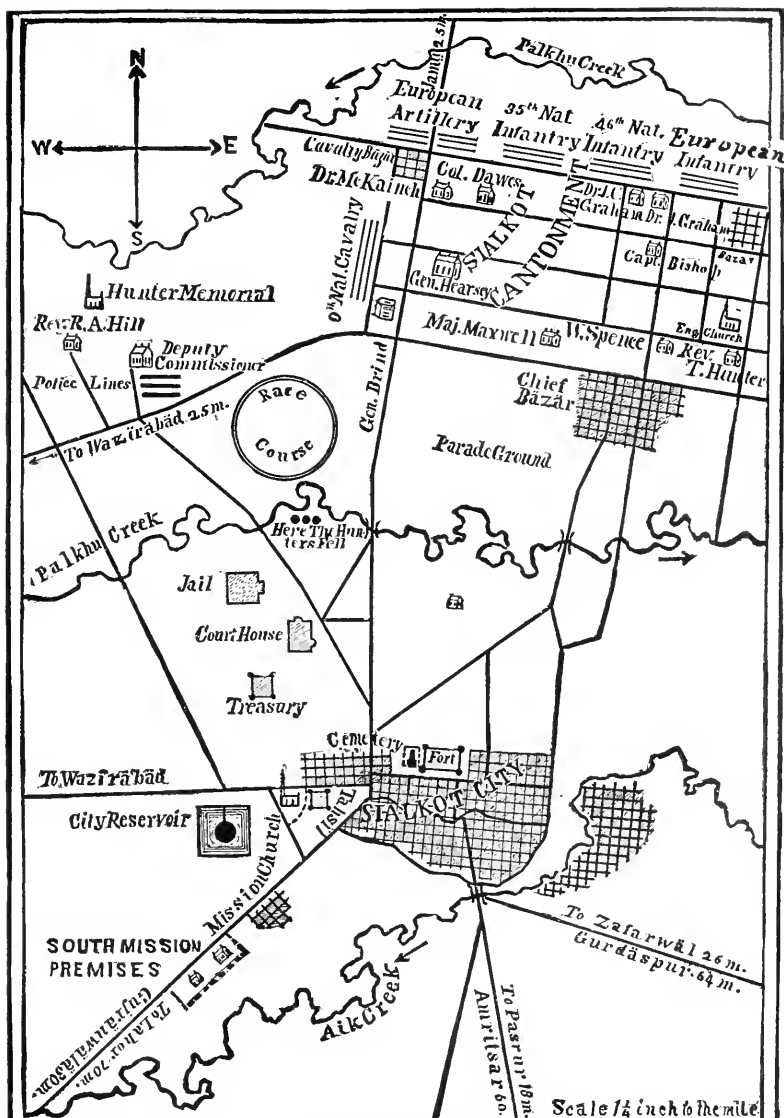
been carried off, or torn to pieces in the hope of finding hidden treasures. Doors, blinds, and other wood-work of the houses, had been torn from their fastenings and carried away.

When we arrived at the late home of the lamented Hunter family, our hearts were saddened indeed. The loveliest place, perhaps, this side of Paradise, is a well-ordered Christian home. But now this home, so lovely, so orderly—where we had taken sweet counsel together—had become a heap of ruins. Not only furniture, clothing, books and manuscripts, but mementoes and tokens of affection which had been sacredly private, now lay strewn about the desolate place, profanely trodden in the dust.

Walking out to Mr. Hill's house, where the dear Hunters had spent the last night of their earthly sojourn, we found it more completely stripped, perhaps, than any other. It being isolated, the spoilers had taken time to do their mischievous work thoroughly. Mr. Hill, observing some stray papers lying on the ground, picked up one of them, and on glancing at its contents was as much impressed almost as if the paper had spoken audibly. It was one of his own sermons, headed with the text: "*The fashion of this world passeth away.*" Among other relics, a valuable portrait of his deceased child was recovered from a heap, much disfigured.

Slowly and sadly making the entire round of the station, both civil and military, and viewing nothing but ruins, we were at last delighted to behold, in pleasing contrast, our mission houses, south-west of the city, with all their belongings, standing entire as we had left them six eventful weeks before. From that moment they assumed in our eyes a fresh beauty. For myself, I felt comforted by the belief that our All-wise Heavenly Father, whose counsel I had diligently sought, had guided me to plant those mission premises in that particular spot; for their escape was in part owing to their location.

Having briefly described Siāl'kot as we saw it on our return from Lahor two weeks after the outbreak, we will now go back to the time of the outbreak itself, and give a few details of that day of harrowing memories—the 9th of July, 1857.



SIALKOT AND VICINITY
 TO ILLUSTRATE
THE SEPOY MUTINY OF 1857.

Late in June and early in July, the English who still remained in Siāl'kot—about one hundred in number, women and children included—were convinced that their situation was daily becoming more and more perilous. The Sepoys at Jhīlam had already mutinied and had succeeded in capturing a piece of artillery from the English. Jhīlam was the next station to Siāl'kot on the north-west; and as Siāl'kot lay in their way when they would go from that point towards Delhi, an outbreak here must of necessity, it was believed, take place, and began to be looked for as more of a certainty than of a mere probability.

The Fort of Sardār Téjā Singh, who had been the chief person in the late Sikh government next to the Mahārājā Ranjīt Singh himself, was still standing in the City of Siāl'kot, and in a good state of repair. Into this fort the government treasure was quietly removed from the Treasury building near the Court-House. The Fort was also provisioned, and other preparations were made by the civil magistrate for a short siege. Individuals and families also made private arrangements among themselves to assist one another in effecting their escape. But whilst these precautions were taken by the civil authorities and private parties, the officer in military command within the cantonment lines refused to disarm the Sepoys, and persisted in opposing all precautionary measures, of whatever kind.

The Rev. Thomas Hunter and wife had by this time become very anxious to leave Siāl'kot. They and the Rev. W. Boyle had made arrangements to proceed together to the Lahor fort, and the 8th of July was the time set for starting. But afterwards an order came to Mr. Boyle from his superior officer which prevented him from keeping this engagement, and he called on the Hunters to apprise them of the fact.

At this disappointment and delay they felt much uneasiness, realizing more and more the imminent danger of their situation. Their house was in the south-east corner of the military Cantonment. South-west of them, between their house and the city fort, lay the Chief Bāzār, with a large native population.

Should they even succeed in reaching the City in safety, they could enter the Fort only after passing through several narrow streets, which were thronged with natives. Along the north border and down the west end of the cantonments were the Sepoy lines; and when once these armed Sepoys should begin their bloody work, escape would seem almost impossible. Mrs. Hunter, moreover, had a dream about that time which she related to Mr. Boyle: She dreamed that Mr. Hunter, herself and their child, were attacked and murdered. This dream she believed to be a warning from God, and an indication that they should immediately leave the place. We can, therefore, easily understand how keenly they must have felt the delay. When Mr. Boyle called on them and announced it as unavoidable, poor Mrs. Hunter, drawing her sweet babe of eleven months close to her bosom, passionately exclaimed, "*O, do let us escape at once from this horrible place!*"

A mile and a half west of the cantonments was the residence of Mr. Monckton, the Deputy Commissioner, and close by it the native police quarters; a quarter of a mile farther on was the residence of the Rev. R. A. Hill, then vacant. On Capt. McMahon's invitation, the Hunters left their own house and came out to lodge near him, at Mr. Hill's house, on the evening of the 8th of July. Mr. Boyle lodged with Mr. Monckton at the residence of the latter, and with them two others, one of whom was Capt. McMahon, the Assistant Commissioner; and it was agreed that this party should warn the Hunters in case the Sepoys should rise.

The first half of that night Capt. McMahon kept watch, but the man who was entrusted to watch the remaining half, fell asleep. At four o'clock a. m. on the 9th, Capt. McMahon's servant heard an unusual disturbance down at the jail and awoke his master, who, aroused from a sound sleep, was about to start immediately for the jail. The servant earnestly entreated him not to go, saying, "*Sä'hib, the jail is in possession of the cavalry.*" Captain McMahon then stepping to the door, saw several sepoy of the 9th Cavalry Regiment gallop-

ing through the Deputy Commissioner's garden with swords drawn, and Lieut. Prinsep, one of their own officers, fleeing before them for his life; at the same time he heard a continuous fire of musketry in the cantonments. He knew for a certainty then, and not till then, that the Sepoys had mutinied.

Taking with him twelve raw Sikh recruits, he hastened to the police lines a few rods from the house, and ordered the regular police force, which consisted of about 100 men, to accompany him. But they responded only by angry and sullen looks; not a man of them would obey his orders. Several Sepoys of the 9th Cavalry were there before him, riding about within the police lines, and with these his 100 policemen were found to be in full sympathy, ready to do their bidding. One of them had the boldness to call out to the twelve Sikhs at Capt. McMahon's side: "Come you also and join us."

Capt. McMahon looked at his twelve "boys," who in turn looked hesitatingly now at him and then toward the rebels. The weight of a mere feather seemed only wanting to draw them over. "Fifteen years' service on good pay," said Capt. McMahon, "with a liberal pension the rest of your lives. Are you ready to forfeit all this, and be hanged besides?"

Raw and inefficient as these few men were, he felt relieved on seeing them determine to stand by him; and still more was he assured of their faithfulness when, a little afterwards, on some armed mutineers threatening him, they faced the enemy with true grit, and caused them to turn their backs and march away.

Capt. McMahon, moving now towards Mr. Hill's house to pick up the Hunters, met Mr. Boyle, who had already been there, and who reported that the Hunters were gone. The party then turned about and moved towards the Fort, taking a by-road west of the jail. For a time it was believed that the Hunters, on leaving Mr. Hill's house, first started westward on the Wazirābād road in the hope of reaching Lahor, and that, finding this road picketed, they turned back and attempted to reach the Siāl'kot fort. But further reflection

renders it almost certain that they drove from Mr. Hill's house *directly* towards the fort, preceding Capt. McMahon's party only a very short time, and unhappily taking the more public road across the open plain, in front and in full view of the jail, from which the criminals and desperadoes of the whole District were just being uncaged. Among the prisoners there was an intelligent lad—afterwards received into one of our mission schools—who was an eye-witness to all that took place in front of the jail.

Hurmat Khān, a man of great size and strength and a renowned swordsman, had been employed as a professional flogger at the Siāl'kot District Court House, but had been degraded from this position by Mr. Monckton a short time before the Sepoy mutiny. This man, "breathing out threatenings and slaughter" against the local authorities, and being in sympathy with his fellow *Pūrabīs*, was a chief mover in the horrible business of the 9th of July. First, he dispatched several horsemen to pursue and if possible kill Mr. Monckton, who, although quite ill, managed to escape to a place of concealment in a neighboring village. He then went to the 9th Cavalry lines, where one squadron had mutinied and the other two were hesitating, and was mainly instrumental in forcing them to break out. After this he went down to the city to murder a court clerk, with whom he had had a quarrel about a woman, which had resulted in his own degradation from his late position as flogger. Not finding the clerk at home, he cut down a servant at the door, and then came up to the jail, where he, in company with others, was liberating the criminals, when the Hunters were seen driving across the plain in full view of the jail. When the desperadoes saw Mr. Hunter's conveyance passing, one of them said to another, "Yonder comes a carriage load of the English; who will go and kill them?" Others said, "That is the *Pādrī Sāhib* (missionary) and his family; *they* have done us no harm; our quarrel is with the Government." After a brief discussion of this kind among themselves, no one else being willing to shed innocent blood with-

out cause, Hurmat Khān went himself to do the murderous deed. Meeting them a short distance north-east of the jail, just after they had crossed the dry bed of Palkhū creek on their way towards the fort, he first shot Mr. Hunter, then cut down Mrs. Hunter with his sword, and finally killed their child, and left them weltering in their blood upon the ground.

Dr. J. Graham, the Superintending Surgeon, had an arrangement with Dr. Guise and Mr. Smith, that whoever of them should first become aware of danger, that one would warn the others. Quite early on the morning of the 9th, Dr. Guise, discovering that the Sepoys had mutinied, immediately went over to Superintending Surgeon Graham's house to apprise him of the fact. The doctor was up and dressing, but his daughter was still in bed.

"Please get up, daughter," said he, "it is time for us to be out enjoying the morning air."

There was nothing in this gentle call to alarm any one. The Doctor was perhaps too much averse to either taking or giving alarm, and there was no hurry in their movements.

Dr. Guise and Mr. Smith grew nervously impatient. From the veranda where they were waiting they could hear the shrill cracks of the mutineers' rifles, and thinking it imprudent to wait any longer for Dr. Graham, they determined to leave him and make their escape if possible. Guise started first on foot. Smith soon followed in his buggy and took him up, when they drove through the Chief Bāzār, and down the road that passes east of the City. Seeing mutineers riding to and fro in their rear, they drove furiously until they reached the large bridge at the southeast corner of the city, where several roads meet. Here they suddenly halted for a hurried consultation.

Smith had thought of crossing the bridge and driving away into the country, with some vague idea of reaching Lahor.

"No," said the Doctor, "there is danger of the villagers rising, and danger from sunstroke, if we should drive out into the country; let us turn back to the fort."

"Perhaps we may not be able to get through the city," said

Smith; "a mile through the public streets is very hazardous; but I'll try it, Doctor, if you say so."

The Doctor began to doubt, and hesitatingly inquired: "But can you guarantee that the people of the city have not risen?"

"*Guarantee?*" said Smith. "No, I can't guarantee *anything* just *now*." Then, turning the horse, they dashed through the narrow streets of the city, and finding themselves still alive on reaching the fort entrance, they dropped the reins, leaped from the buggy, and passed inside of the massive gates.

Dr. Graham and his daughter, after a too deliberate preparation, ordered their buggy, and drove away to the west end of the Cantonments, and turned southward towards the Fort. When they were a little past Gen. Brind's house, Miss Graham saw *sawärs'* (mounted Sepoys) galloping about away off to the right, nearly in the direction of the jail, and felt alarmed.

"I fear," said she, "the Sepoys have mutinied."

"O, no," replied her father, endeavoring to quiet her fears.

"But do you see those *sawärs'* coming across the race-course?"

"Yes, my child, but do not feel alarmed; they have been at the riding-school, and are returning."

"But, papa, dear, that is not the place for the riding-school; and I see two of them coming in this direction. Oh, I am so much afraid! See! They are coming at a gallop, and coming straight towards *us*."

The Doctor continued to drive forward unperturbed, and the buggy moved leisurely towards the fort. The two *sawärs'* appeared to be veering northward, as if they would pass behind the buggy. But on reaching the road, they suddenly turned, and riding up close, shot Dr. Graham through the body. The wound was mortal, and he sank heavily against his terror-stricken daughter, in a dying condition. Miss Graham seized the reins and endeavored to support her dying father as well as she was able, whilst his life-blood flowed fast, and the frantic horse ran back into the cantonments, not coming to a halt until after reaching the compound of the Gen.

Hearsey house. Here the terrified and heart-broken young lady sought for a hiding-place, whilst a faithful native watchman carried her father's corpse into a stable at the west end of the house, and concealed it in a heap of straw.

This house, which was occupied at the time by Dr. Butler and Major Saunders and their families, and was resorted to by others on that dreadful morning, is 90 feet wide north and south, by 156 long east and west, with a large hall dividing it lengthwise, and opening at the west end through a great two-leaved door into an open veranda. Being a cool house, richly furnished, and so very large, it was more of a palace than a house. The east rooms look out into a court. A row of three out-offices forms the east side of this court, with their only doors opening into it, whilst a high wall encloses its north side, and another high wall its south side, through the latter of which a door opens out into the garden.

It is said that Major Saunders, on hearing that the Brigadier was in danger, mounted his horse and rode out to rescue him, but, being hotly pursued by four *savārs'* of the 9th Cavalry, retreated in such hot haste that his charger did not allow him to dismount until he had passed through the veranda and large door into the hall.

The families living here, on perceiving that escape was impossible, passed out at the east end of the house, crossed the court, and entered one of the three out-offices just described, which was used for storing charcoal. As far as mere concealment was concerned, this coal-room afforded the best hiding-place immediately available in this sudden emergency. But it was small, and heat apoplexy at that season was almost as much to be dreaded as the Sepoy bullet and bayonet. In this close, hot "black hole," more like a bake-oven than a human dwelling, sixteen persons, including gentlemen, ladies, children, and nurses, some of whom were suffering at the time from severe illness, and one of whom was a lady confined only three days before, sought refuge from the bloodthirsty Sepoys.

Abdul Razāk, an exceptionally faithful Muhammadan watch-

man, and the only one of a large establishment who remained at the house, discovered their hiding-place, and fed them with bread and water, resisting the repeated attempts of the mutineers to find them. Whilst these sixteen refugees were sweltering and trembling in the coal-room, the proceedings inside of the house—the discharging of fire-arms, the ruthless smashing of furniture, and the fiendish yelling of the Sepoys, as they rushed madly upon the spoils—sounded to them more like Pandemonium than anything earthly. Again and again the faithful watchman, Abdul Razāk', was pressed to tell where the English refugees were. The four *sawārs'* who thirsted for Major Saunders' blood, took Razāk' away to the 9th Cavalry lines, and offered him one thousand rupees if he would tell where they were concealed; but he insisted that he knew not. They then threatened to kill him if he would not inform them. At that juncture a man whom he had at some former time befriended, stepped forward and deliberately affirmed that he had just seen Major Saunders lying dead in Palkhū creek, north of the cantonments. Abdul Razāk' being then released, found the way back to his charge in the coal-room, and faithfully cared for them until he saw them all safe in the fort at six o'clock in the evening.

Sometime during that day, a native in search of plunder entered the General Hearsey house, passed through into the court, and made his way to the very door of the coal-room. At the top of the door, a little higher than a man's head, was a small opening left for ventilation, through which an outsider by a little effort could look in. Stretching himself up to this ventilator, the covetous intruder was peering into the dark place to see what he could find. This fellow's curiosity would no doubt have discovered the whole party and imperiled their lives; but one of the gentlemen inside of the coal-room, thinking it best to interrupt his proceedings, drew his revolver and blew off the top of his head. Abdul Razāk', being quickly attracted to the spot, removed the body, concealed it under some shrubbery in the garden, and soberly warned them not to do

any more of that kind of work, as it would assuredly lead to their discovery.

Miss Graham, notwithstanding her endeavors to escape discovery on these extensive premises, was nevertheless seen by two Sepoys. Able to speak the Hindustāni language fluently, she made a pathetic appeal to them, which touched their hard hearts, and promised besides to reward them liberally if they would spare her life. The Sepoys mounted their horses and were leading her away to the guard-house of the 46th Native Infantry, where several other English people were being protected, but afterwards at her request procured a carriage for her. She mounted the driver's box and implored them not to leave her; so they rode one on each side and escorted her safely to the guard-house, whence she escaped to the Fort later in the day.

This young lady was heiress to a handsome property; but what were riches to her now? As she sat sadly reflecting upon what had happened, her eye rested accidentally on a pair of diamond bracelets which adorned her fair hands, and caught a glimpse of blood-stains. The tragic events of the awful morning were instantly before her; and these thoughts flashed across her troubled mind: "How gently my dear father urged me to rise, disregarding what his courageous spirit deemed unnecessary alarm! How tenderly he sought to dispel my rising fears at the sight of those murderous troopers! "Alas, how leisurely I arranged my toilet when moments were worth millions! Oh that we had made *haste!*"—*and she dashed the bloody ornaments from her sight in horror!* Poor bereaved child!

Dr. J. C. Graham, who was the civil surgeon of the station and had charge of the extensive medical depot in Siāl'kot, was our family physician as well as that of our other mission families. Many professional visits had he made to the sick of our mission band, driving out four miles to us whenever called for, and that without any compensation except the pleasure of doing good. He was a comparatively young man,

being only thirty-seven, and had been married quite recently. It had been his anxious desire to leave Siäl'kot, taking his subordinates with him to a place of safety, but this was forbidden.

On the morning of the 9th of July, made aware of the outbreak, he and his wife were hastening in their buggy towards the house occupied by Messrs. Spence, McClatchey and Harrison, his subordinates in the medical depot, to warn them of their danger. A shot fired at him from the rear entered his back, when he said to his wife, "I don't think that is mortal; if we are quick I think we shall escape." Soon after this he received another shot, when he immediately said, "*That is mortal!* Drive me to the nearest house!" They drove to the house of his subordinates, which happened to be the nearest one, and found that they had all left and were already on their way to the fort. A Muhammadan servant, of whom they had hitherto felt very suspicious, stood faithfully by them and assisted Mrs. Graham to remove her husband from the buggy and lay him on Mr. McClatchey's bed, where he lingered for only two hours; after this the servant accompanied Mrs. Graham to the Fort.

This sudden and terrible shock was more than poor Graham's fond bride was able to endure, and she did not long survive her husband.

Brigadier Brind had risen early; whilst drinking a cup of coffee and conversing with two of his subordinate officers about leading his Sepoys out against some mutineers who were thought to be coming down from Jhīlam, a shot passed through his window, apprising him of the fact that everything was not as quiet in the station as he had supposed it to be. He immediately ordered his horse, and said he would go out and quell the disturbance. His officers remonstrated strongly against such reckless exposure of his life, and it is said precipitately left him and retired under a shower of bullets. The Brigadier, whilst mounting his horse or soon afterwards, was shot by a *sarwār* of the 9th Cavalry. Drawing his pistol, he

discovered that some treacherous servant had extracted the loads from both barrels, upon which the undaunted veteran, although mortally wounded, charged upon his assailant and smashed his jaw with the empty pistol. He died of his wound after reaching the fort. Thus he and Mr. Hunter, between whom a sharp controversy had been carried on—the latter claiming a right to hold prayer-meetings, and the former stigmatizing such meetings as conventicles and using his official authority to suppress them—were both called to the bar of God on the same day.

Capt. W. L. M. Bishop and his wife were driving towards the fort in their carriage. The other refugees who had already entered the fort looked out over the ramparts and saw them coming at full speed. They also discovered that some of the 9th Cavalry *sawārs*¹ had caught sight of them, and were in hot pursuit. Intense excitement pervaded the group of anxious spectators, who passionately desired to see Captain and Mrs. Bishop win in their almost desperate race for precious life. On came the carriage and pair as fast as they could be urged. On sped the murderous troopers, "swift as the eagle that hasteth to the prey." The fugitives seemed almost to have won the race. Shots were fired from the fort to check the pursuers, but without effect. Near the spot now occupied by the Siāl'kot Railway station, was an excavation in the road, washed out by the rains, over which one of our light "American traps" would have skimmed like a swallow; but English carriages are heavy, and though very elegant, are only adapted to roll majestically along smooth roads. The carriage plunged in, and was upset. Poor Bishop! When almost at the gate he was shot down, whilst Mrs. Bishop escaped on foot into the fort.

After the news of the murder of the Hunters had reached Capt. McMahon in the fort, he caused their bodies to be brought in. Mr. Hunter was found lying with his head pillowed upon his arm, a position which he seemed to have taken after he had received his mortal wound. Captain (now

Colonel) McMahon distinctly states that their bodies were not mutilated. Some Panjāb'ī peasants who had seen them lying unguarded, drew near, and watched over them until they were removed to the fort. Capt. McMahon sent also for the bodies of the two surgeons. All were buried in a garden under the west wall of the fort, the Rev. W. Boyle reading the burial service.

The mutineers remained in Siāl'kot only until the evening of the day of the outbreak. As soon as they had retired, the fugitives, who had been concealed, gathered into the fort; amongst them Mr. Monckton, who had disappeared in the morning, was brought in from a village near by, covered up on a chārpā'ī, and carried as if dead on the heads of four coolies.

The troopers of the 9th Cavalry Regiment are the only Sepoys known to have murdered any one in the Siāl'kot outbreak. As already stated, the 35th Native Infantry Regiment had left Siāl'kot in May with the European troops. The 46th Native Infantry Regiment mutinied with the 9th Cavalry, and marched away with them, but took no part in murdering their officers or other English people. On the contrary, they had entered into a positive agreement with the 9th Cavalry not to murder any of the English; and when the latter violated the engagement they threatened to turn about and fight *them*. Many officers of the 46th were protected by the men of that regiment—a strong guard remaining under arms all day for that purpose, and escorting them to the fort in the evening when the mutineers left. These sanguine rebels of the 46th Regiment coolly offered their commanding officer, Col. Farquharson, to his great amusement, Rs. 2,000 per month, and a captain in the regiment Rs. 1,000 per month, if they would remain with and lead them to Delhi against the English, and added: "We will guarantee that you shall have six months leave of absence to Simla Hills every hot season."

Whilst protected within the lines of this regiment, the wife of the quartermaster sergeant, an Englishwoman, was seen weeping. A native sergeant came up to her and sympathizingly inquired why she wept:

"You have saved my life," said she; "but I have lost all my property; for I left in my house everything valuable that I possess."

"Do not let that trouble you," said the sergeant; "if you will only come along with me, I will take you back to the house and you can get your things."

He immediately caused a strong guard to "fall in." With fixed bayonets they marched her through the Cantonments to her house—stood around her whilst she opened her boxes and took out her cash, jewels and other valuables—and marched her back again to the place where the officers of her regiment were assembled.

In the evening the two mutinous regiments—the 9th Cavalry and 46th Infantry—marched eastward towards Gurdās'pur. After crossing the river Rā'vī, nine miles from Gurdās'pur, they were surprised by Col. Nicholson, who had come up from Amritsar with his movable column, making a forced march of more than fifty miles within the twenty-four hours. A battle was fought in which the mutineers were defeated. A remnant of them attempted to retreat across the Rā'vī, but the stream had risen meanwhile, and many of them were drowned in the attempt; the greater part of them, however, reached an island in the river, where Col. Nicholson, by means of boats made another attack, capturing some and dispersing the rest, who escaped to the mountains of Kashmīr'. It is believed that none of the Siāl'kot mutineers ever reached Delhi. I was occasionally invited by English officers to speak to little squads of them who were captured in the mountains and condemned to be banished, shot, or blown from the cannons' mouths; but whilst they besought me earnestly to save them from corporeal punishment, yet it was sad to see that they cared not to hear a single word about the salvation of their souls.

On one of these occasions particularly, accompanied by Mr. Scott, I was very solemnly and deeply impressed. Two regiments of English soldiers were drawn up front to front, separated by a little space. Between them stood three pieces of

artillery loaded with blank cartridges. The three mutineers who were condemned to be executed were then brought out of prison under guard, and conducted down the open space between the two regiments. Brother Scott walked along with them, and the group stood beside the loaded guns. A solemn and awe-inspiring stillness reigned among the uniformed spectators, whilst Mr. Scott spoke of the only Saviour of sinners to those who were about to enter the eternal world, assuring them that they would be safe if only they would put their trust in Him. But their rejection of the glad tidings was decided—nay, even bitter. Upon his retiring, they were led up and made to stand with their breasts against the cannons' mouths, and secured with cords in that position. The lighted fuse was then applied, and all was over in an instant. All that remained of the three wretched criminals was three limp, blackened sack-like inanimate objects, lying on the ground some considerable distance in front of the guns.

Among those who were condemned to be shot was the native sergeant whom we have just mentioned; but the husband of the Englishwoman whose valuables he had saved, now recognized him, and in turn saved his life.

After the Sepoys had left Siāl'kot, a multitude of peasants from adjacent villages came into the cantonments and began to plunder the houses. Believing that the Government was overthrown, they determined every man to help himself to the spoils; but measures were promptly taken to show them their mistake. A few of Sir John's Sikh recruits were marched out under the command of his brother, Capt. Richard Lawrence, and these plunderers were peremptorily ordered to desist; but they were dull of understanding. Capt. Lawrence then fired a volley at them, by which some of the insurgents were killed and others wounded; and his vigorous treatment brought the rest to their senses and made them flee precipitately.

Mr. Monckton, the Deputy Commissioner, being ill, the responsibilities of his office fell upon Capt. McMahon, the Assistant Commissioner. The latter, after having a gallows erected

in the Fort, issued a proclamation to the effect that all plunder that had been carried off to the neighboring villages must be immediately returned, otherwise the head men of the guilty villages would be hanged. This wise and timely measure produced the desired effect; and the next day Captain McMahon, as he surveyed the country from the high walls of the Siālkot fort, witnessed a most interesting spectacle. Long processions of men and beasts of burden laden with the plunder were seen wending their way towards the city from north, south, east, and west, like so many extended caravans. Some were loaded down with tents, chairs, tables, trunks, doors and window-blinds; some carried books, clothing and bedding; others were the bearers of teapots, dishes, silk dresses, mill-stones, bureaus, pictures, and all imaginable household articles. These simple-minded Punjā'bī peasants bore no ill will towards the Government, or any individual. When taken to task by the Assistant Commissioner, they appeared like so many frightened children, and frankly confessed that, when the army had revolted, they had entertained no other thought than that the English Government had come to an end, and that it was proper for them according to traditionary custom to take a share of whatever was left; "but now" said they, "we have been ordered to bring the things back—and here they are." Capt. McMahon, therefore, dealt with them more leniently than he was urged to do by some who saw only the worst side of events, and who did not stand in his responsible position. In fact, he punished none of those who returned the plunder, but those only who were caught in the act of pillaging.

The sight of the gallows, with a very moderate use of it, proved a most effective means of restoring order. When we returned to Siāl'kot two weeks after the outbreak, we saw restored property in the Chief Bāzār and in the streets of the city, collected in heaps as large as houses. In one of these huge piles of miscellaneous articles we recognized Mrs. Hill's bonnet, and from another Mr. Hill recovered parts of one of the mission tents. A coolie who had tended the masons at

our building and to whom we had given some old clothes, now brought them in to us, a distance of fourteen miles, and besought us to receive them back. Another native brought me a sword which had long been in his possession, and begged me to take it from him, lest the possession of it might cost him his life. I have no doubt that any English goods, however valuable, could have been safely left at that time in the streets of Siäl'kot, if only distinguishable from such things as natives usually own. And now that the abundant rains, instead of the hot winds, were affording a pleasant temperature, I threw open the house and, placing my bed across the doorway for fresh air, slept—often entirely alone—without any special apprehension of danger.

The inhabitants of the city of Siäl'kot itself were orderly during all this disturbance, and loyally furnished whatever was required in the way of supplies for the refugees in the fort.

Although parties came from distant villages to plunder our mission houses southwest of the city, the people of Hä'jipur, the nearest village, threatened to retaliate by plundering their villages if they should injure our property. This was reported by us to the Government, and Hä'jipur was liberally rewarded.

As the way seemed scarcely open for aggressive mission work, Messrs. Hill and Scott returned to Lahor about the 29th of July. Muhammad Ismäil and Nasrul'lā, two Christian helpers who had been in Mr. Hunter's employ, came to me, and for a time were my companions and guests.

The 19th of August, the day on which twenty thousand Muhammadans were to assemble in the south suburbs of the city of Siäl'kot, for the observance of one of their annual religious festivals, was near at hand. The more devotional Muhammadans appear to be, the more we dread them. A police force is usually detailed to preserve order at their religious festivals, even in times of peace; but in days like those of 1857, when religious excitement ran high, serious disturbances, with bloodshed, if not something revolutionary and far-reaching, were specially to be apprehended. The local Govern-

ment headquarters had previous to this been removed from the fort to a strong barrack in the cantonments. Capt. McMahon, believing that I would not at such a time be safe alone beyond the city and within sight of the approaching Muhammadan festival, very kindly invited me up to the Government headquarters.

The barrack which they had chosen for their headquarters was not fortified, but was a strong building. Within and around it was the whole machinery by which a million of natives were, for the time being, held in subjection to the British power. First, there were in this building four or five English officers—not military, but civil, although some of them bore military titles; besides these there were very few if any white men in all that vast population. Then the barrack was well stored with weapons of death, and each officer was supplied with more of these than he would be well able to handle. A double line of Sikh Sepoys, who by this time had proved themselves excellent soldiers and thoroughly loyal, formed a guard around the building; and so thorough were they in their soldierly ideas that even the English officers, few and well known as they were, could not, in passing out and in, safely disregard their never failing—“*Hu-kam-dar?*” (Who comes there?) for they would utter the warning three times only; after which, if unheeded, they were sure to fire. One of the rooms in the building was used as a court-room, and another as a treasury, whilst a gallows stood apart in a secluded yard, intended for the rebelliously inclined—five of whom I saw suspended from it on that occasion. At the close of the three critical days of the *melä* I returned to the mission premises, and passed the time unmolested and free from fear.

On the 14th of September, Delhi, after a siege of four months, was stormed and retaken from the Sepoys by the English, when the Panjāb' was once more regarded as out of danger. Soon after this my family and Brother Scott returned to Siāl'kot; and early in October the rest of our missionary band, who had hitherto remained in the Lahor fort, followed them.

The Delhi bank employed a new manager in place of the late Mr. Beresford, who, as already stated, had been murdered by the Sepoys, gathered up all that could be found of their scattered ledgers, and reopened for business. With us they dealt most honorably. Our deposit of mission funds in their hands when the bank was plundered amounted to nearly Rs. 1,000. All that was required of us by them was a certified statement of our account. Upon our furnishing them with this, they promptly honored the same, and paid us the money with interest as though no disaster had happened.

Similar good testimony may here be given as to the liberal manner in which we were treated by the Government. Estimates were made out by Mr. Hill of damages sustained by the Mission in the destruction of his house and tent, and of his own personal loss of household goods; on presentation of these claims to the Government, they were promptly paid.

It seems scarcely necessary to state here, that down to the period of which I am speaking, the great ruling power which governed the most of India was the British East India Company, holding their charter from the English Sovereign—that their object at first had been to carry on trade between India and England, but that, leaving this as a secondary object, the chief aim now for a century or more had been the establishment of a great British-Indian Empire. After the disasters of the Sepoy Mutiny of 1857, the East India Company's charter was taken from them, and the government of India placed more directly under the control of the British Sovereign—a change which gave the assurance of greater stability and security, and the promise of more liberal and equal treatment of all questions touching religious liberty.

The murderer, Hurmat Khān, after the memorable 9th of July, 1857, escaped to the mountains north of Siāl'kot, within the Kingdom of Kashmīr'. Captain (who was now Major) Lawrence offered a reward of Rs. 1000 for his capture. Several unsuccessful attempts were made to take him. Time passed, and the month of July, 1862, was approaching, when one day

a stranger called at a village ten miles east of Siäl'kot, sat down by the village well, and asked for food. Kā'dir Bakhsh, the head man of this village, gave him something to eat, and, in course of conversation, learned that the stranger had been sent from the Kingdom of Kashmīr, across the border, by one Hurmat *Shāh*, to fetch the wife of one Fāzlā. Now Kā'dir Bakhsh had long been on the lookout for Hurmat Khān. He knew Fāzlā to be a notorious profligate. He also knew that this wife of Fāzlā was the very woman about whom a quarrel had existed five years before, between Hurmat Khān and the court clerk, resulting in the degradation of the former, and his attempt to murder the latter. He therefore cleverly "put two and two together," and reported to the authorities at Siäl'kot. The Mahārājā's (great king's) Government at Jamū, the capital of Kashmīr, co-operated with the English authorities at Siäl'kot and sent one of the palace servants as a spy to the hut in which Hurmat Khān was suspected to be living, and which was visible from the very gate of Jamū City. This spy, passing the hut accidentally as it were, sat down for a chat, and, on the pretext of procuring a little tobacco, went into the hut, where he saw a sword hanging on the wall. It was now believed that the murderer and his haunt were sufficiently identified. But, a reward having been offered for his capture, he was ever on the alert, and had hitherto always escaped to the mountains on the slightest alarm; the difficult point, therefore, was how to capture him.

An English gentleman at Siäl'kot organized a sham marriage procession. Armed men were dressed as peasants would dress for a wedding, and were packed in *yakkās* (one-horse vehicles) in genuine marriage procession style. The Englishman played the part of the dainty bride, secluded from vulgar gaze in a covered and closely curtained ox-cart, as a native bride ought to be. The bells jingled merrily; the bridal party wended their way along the road leading to the murderer's hut, amid noisy talking and laughter, without exciting any suspicion. Suddenly the wedding guests were transformed into a

body of armed men, who, headed by the bearded bride, surrounded the hut. Hurmat Khān, drawing his sword, stood at his doorway. Knowing well his fate if captured, he made a desperate defense, holding forty men at bay for three hours, which was doubtless owing to the desire of his assailants to capture him alive if possible; but all their efforts to accomplish this failed. Finally, they all closed in upon him in a body, and he received a sword-cut across the loins which put an end to his life. His body was sent to Siāl'kot and identified on oath—in fact the whole city recognized it. It was buried in a Muhammadan burying ground at the south side of the city, where the city prostitutes kept a light burning on the tomb, and made a pilgrimage to it once a year. He was honored as a martyr by Muhammadans, and a second monument was erected to his memory a little south of W. Spence's house. The reward of Rs. 1000 was paid to Kādir Bakhsh.

The place where the seven English persons who were murdered on the 9th of July were buried, is neatly enclosed by a brick wall. Monuments suitably inscribed mark their respective resting places; and the little cemetery is cared for in a becoming manner.

The men who guarded our mission houses are, if still living, occupying honorable subordinate positions in the service of government, on liberal wages.

Abdul Razāk', whose wages were only six rupees per month before the rebellion, was rewarded with a pension of Rs. 50 per month—to be continued to his son after him. The old man, though feeble, was still living in October, 1884, and showed us Major Saunders' letter, curiously set in a heavy frame, with glass in the back as well as the front, to admit of the writing on both sides of the paper being read.

CHAPTER XI.

OUR FIRST CHURCH EDIFICE.

DIFFICULTY IN SECURING A SITE—HOW FUNDS WERE RAISED—THE BUILDING COMPLETED—SEIZED BY THE GOVERNMENT—SHALL IT BE TORN DOWN?—PETITION TO THE LIEUTENANT GOVERNOR—TAHSİL' TO BE TORN DOWN AND THE CHURCH TO STAND—A GENEROUS DEED—"WHAT WILL THE GOVERNOR GENERAL SAY?"—DURBAR AT SIÄL'KOT—"WHAT NICE BUILDING IS THAT?"—"LET THEM STAND!"—CHURCH DEBT REMOVED—IMPRESSIVE COINCIDENCE.

EFFORTS to secure a site for a church building in the city of Siäl'kot were begun at a very early date; but the difficulties raised by the natives were so numerous and so great that we gave it up as impracticable. Just outside of the city, however, we were more successful. Edward Prinsep, esq., a settlement officer in the service of the government, was securing a piece of ground for a *Tahsil'** building; and he kindly purchased one acre adjoining this for our church building, at the small cost of twenty dollars.

A subscription paper was circulated, first among the members of our Mission, and then among our English acquaintances and others, which resulted in a building fund of Rs. 1800—a sum equal to \$900, according to the rate of exchange current in those days. To this amount our Christian friend, Mr. Prinsep, very generously added Rs. 500. After the foundation of our building was laid, and just when we were about to begin the superstructure, Sir John Lawrence—afterwards Lord Lawrence and Governor-General of India—on passing through Siäl'kot, paused to take a look at our work, and remarked that the foundation was two feet too low; he afterwards sent us Rs. 200 to raise it the desired two feet, thus adding much to

* Office of the Collector of Revenue.

the appearance and healthfulness of the building, and swelling our fund to about Rs. 2500. This sum was still insufficient to complete the building, and we borrowed Rs. 1470 more.

The building then arose gradually, to the great satisfaction of every one concerned, until it wanted only a very few finishing strokes to make it complete; when, lo! a dispatch came down from Mr. Cust, the Commissioner, who was Mr. Prinsep's superior officer, ordering our church building to be taken from us and appropriated to government purposes; or, in case it could not be used by the government, to be torn down—all as unexpected, sudden, and astounding as if an earthquake had swallowed our building, or a bomb-shell blown it to atoms! This thunder-bolt from a clear sky went on to say, that the site of our church being purchased at the same time with that of the *Tahsīl'*, and our building being erected at the same time with the *Tahsīl'* building, the natives would be liable to suspect that the government was itself erecting a mission church, contrary to the recently-announced government policy of neutrality in religious matters. It was also alleged that our building was offensively near to certain Hindu and Muhammadan temples (which were away off in the city, far enough); and finally, the objection was urged, that in case the *Tahsīl'* should ever be used as a fortress—a possible contingency which was contemplated in its structure—our church building would then stand in the way.

With the aid of our Christian friends, civil and military, these objections were answered, and a remonstrance was drawn up to be presented to the Panjāb' Government. The intensely hot weather was at hand; the headquarters of the Panjāb' Government had just been removed for the hot season to Murree Hill station, 194 miles distant, and three and one-half miles an hour by palanquin was the rate and mode of travel. Mr. Stevenson, arranging his relay of *kahārs'*, went up to Murree, and put this paper into the hands of Sir Robert Montgomery, who was then at the head of the Panjāb' government. This kind-hearted Christian gentleman inquired of Mr. Stevenson

whether he had really come so long a journey through the heat on this special business; and on learning that this was the case, he said he would do all he could for us. Mr. Stevenson then returned home, and we all waited in hopeful suspense to hear the result.

For the sake of clearness it seems necessary to say here, that after the Sepoy mutiny the government felt it was necessary to treat all religious questions with great caution; that Mr. Prinsep was subordinate in office to Mr. Cust; that Mr. Cust was subordinate to the Lieutenant-Governor Sir Robert Montgomery, and that when Mr. Prinsep secured our church building site, all trouble in reference to it might, perhaps, have been avoided, if, instead of acting independently, he had first obtained Mr. Cust's approval.

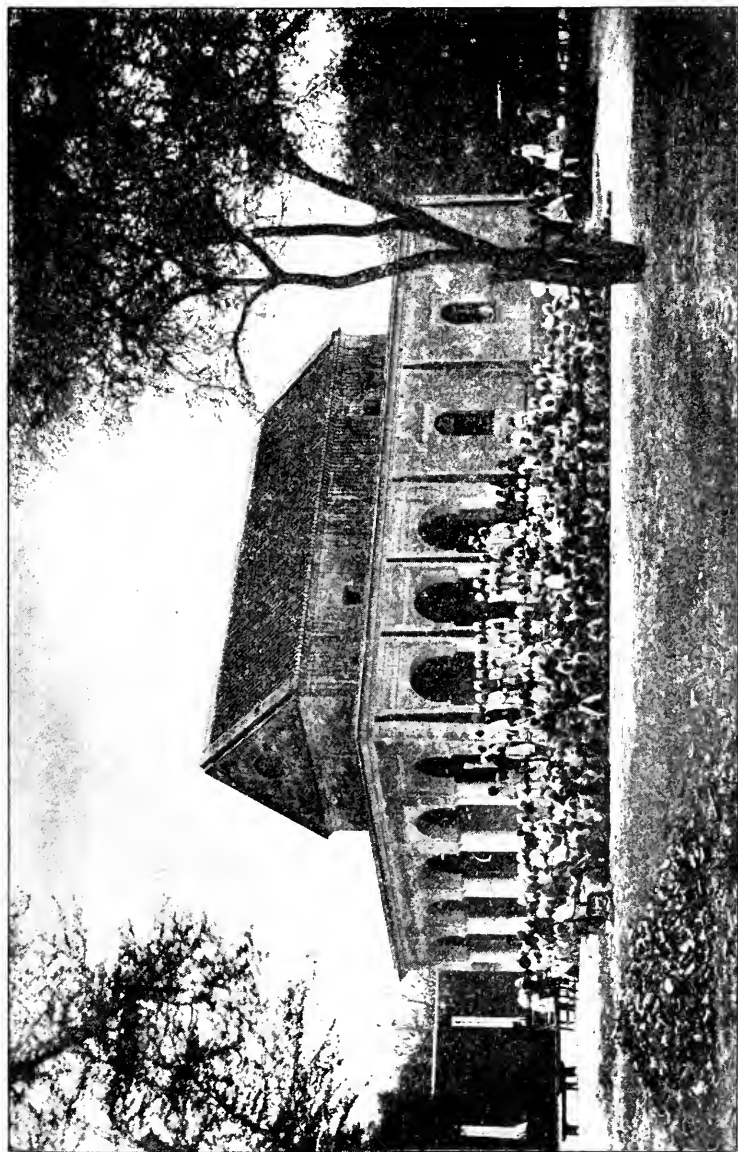
After a long time the order came from Sir Robert Montgomery, which order, before sending it to us, he had submitted to the Governor-General for approval, that the church building should stand, and that the *Tahsil* should be torn down and rebuilt on another site, remote from our church. Thus far the order was satisfactory; for it saved us from the mortification of seeing our church demolished, and of listening to the sneers and taunts of mocking Hindus and Muhammadans. But alas! there was in it another clause which grieved us exceedingly—it required the removing and rebuilding of the *Tahsil*, which would cost more than Rs. 5000, to be done by Mr. Prinsep at his own private expense.

A meeting of the Mission was immediately called to determine how we should meet this new phase of the business; for we were plunged, if possible, into deeper perplexity than ever. How could we endure to see our Christian friend pay a fine of Rs. 5000 for what he had done in aid of our work? To us the thing for which this fine was imposed seemed an unimportant oversight—the omission of a mere formality; but government orders are hard to evade, and what was to be done? Some proposed that we should relieve Mr. Prinsep by permitting the church building to be demolished. Others were decidedly

averse to this course, and proposed to make an appeal to our people in America, believing that if the whole matter were only laid clearly before them, they would furnish the Rs. 5000 without hesitation.

While we were earnestly discussing these two alternatives, Mr. Prinsep himself came in, smiling very pleasantly. As soon as we told him of the propositions under discussion, he said to us very decidedly: "Do neither the one thing nor the other. The Lord has of late prospered me beyond my expectations—money has come to me that I did not expect—and why should I hesitate to spend a little of it in His cause? Take no more anxious thought about the matter."

Mr. Cust, who seemed now to relent somewhat, came to Siäl'kot, and calling out a number of the chief men of the city, formally asked them whether they had any objection to these two buildings—the church and *Tahsil'*—standing as they were; and no objection worthy of notice was raised. Taking this as a basis for new action, he submitted to Sir Robert Montgomery the question whether it might not, after all, be better to quietly let both buildings stand as they were, since the native gentlemen of Siäl'kot, after being formally consulted, did not object. Sir Robert Montgomery was quite willing to take this course, and Mr. Prinsep certainly would not object. But what would the Governor-General say? For the order to remove the *Tahsil'* at Mr. Prinsep's expense had been sent up to him by the Panjāb' Government, and had received his sanction. Lord Canning, the Governor-General, was not thought to have very much love either for missions or for officers who aided them, and an order from a man in his position was not a thing to be trifled with by a commissioner, or even by the lieutenant-governor of a province. What if he should inquire as to whether his order in reference to these buildings had been carried out? Looking, however, at the whole matter, the probability seemed exceedingly small that the Governor-General would ever trouble either himself or any one else about it; for overwhelmed continually with the great matters of his vast



MISSION CHURCH AND SABBATH-SCHOOL AT SIALKOT.

empire, he would in all probability never think of it again. And so it was determined to let the buildings *stand*, and to send this whole unpleasant business into *oblivion*, as far and as fast as the wings of time could carry it.

A few months after this business had been thus disposed of, the Governor-General made a grand tour through North India, stopping in many of its chief cities to hold public *darbārs'*; and Siāl'kot was in his programme. In due time the extensive open grassy plain between the city and the cantonments was covered with his camp—and what an-imposing display of canvass! Street after street was formed of tents pitched in perfect order, with the grand *darbār'* pavilion in the center. Lord Clyde, the Commander-in-chief, with his staff; the imperial secretaries, the Bishop of Calcutta, and other great personages, were there. It was a city of canvas palaces—the population of which, including the entire following, was said to number 17,000 persons.

The chief native prince of the occasion, the *Mahā'rājā* (great king) of Kāshmīr, occupied the grounds near the race-course; and, true to his Oriental instinct, he must needs surpass even the Governor-General himself in the magnitude and splendor of his camp. His gaudy pavilion, his numerous courtiers and other attendants; his array of fine horses, and his enormous elephants with gold trappings, were imposing beyond anything we had ever witnessed. Whilst inferior in point of order, cleanliness, and elements of real strength and kingly greatness, his camp and following exceeded those of Lord Canning by about 3000 persons. When a number of us entered the *Mahā'rājā's* pavillion for the purpose of presenting him with a Bible, great numbers of wealthy men were pressing forward, every one with a gift of gold or silver in his hand; and though the interview vouchsafed to them consisted generally in nothing more than bowing down before the king on their part, and receiving their gifts on his part; yet even this much appeared to afford them inexpressible pleasure. The scene reminded us of the words addressed to our Saviour King:

"The rich among the people shall entreat thy favor." On the great day of the *darbār'* a public audience was given in the Governor-General's imperial pavilion, at which the Mahā'rājā, together with numerous petty native princes, exchanged presents and compliments with the Governor-General. On both sides it was a magnificent display. The design of the Viceroy's tour, we may suppose, was to show the millions of India the utter folly of ever again attempting to raise their puny arm against the the British Lion.

On this grand public occasion Sir Robert Montgomery, Mr. Cust and Mr. Prinsep, were, as a matter of course, in attendance upon His Excellency the Governor-General and Viceroy of India. It is not difficult to imagine that these three gentlemen were thinking occasionally about our church building and the *Tahsīl'*. In fact we heard that they had agreed together to so divert the attention and manage the movements of His Excellency that he would not notice these buildings.

The city fort, which has been mentioned in a preceding chapter, was a prominent object, standing in full view of the camp. Moreover, it had a history; and an interesting chapter had been added to its history during the late Sepoy Mutiny; the Viceroy, therefore, desired to see the fort. At his own request Sir Robert Montgomery, Mr. Cust and Mr. Prinsep, conducted him to the city and up into the fort, which was so very high that it commanded a view of the whole city and its suburbs.

"What nice English-built edifice is *that?*" inquired Lord Canning, as he pointed over to the west side of the city.

"It is the chapel of the American Mission, your Excellency."

"Is it indeed? Then we must go down to see it," responded the great man, in a soft, gentle tone, and yet with a thoughtful air of seriousness, which was by no means soothing to the nerves of his honorable escort.

They drove down; and finding the church-door locked, and no one present to admit them, they walked beyond it to the

city reservoir, and out to a little artificial island in its center. Here the group stood looking down at the pavement meditatively, and a few words quietly spoken explained why the Pan-jāb' Government had thought it better, on the whole, not to disturb the buildings.

To this Lord Canning said, "O, very well; *just let them stand as they are.*"

Yes, our building *stands*. And it looks as if it might stand for centuries to come.

"The work accomplished by our hand,
Let it by Thee established stand!"

The debt of Rs. 1470 hung as a cloud over our church building four years. During this time the building was constantly used on week days for school purposes. Now mission schools were agreeable to the policy of the government, and it was customary for the government to give grants of money in aid of them for the sake of the secular education imparted in them—the educational department taking such schools under their inspection. On the basis of this educational policy, Mr. Stevenson said to the Director, who was visiting the school: "We have kept up this school now these four years in this building; no part of the expense of rent or repairs has ever been received, or even asked, by us from the government. Will you not therefore pay off a small debt which rests on our building?"

The director said that it was not their policy to aid private parties who are able to do for themselves, and that we should first make an effort and do our utmost.

Mr. Stevenson replied, "This is just our case; we have already done our utmost to remove the debt, and have failed."

"Very well," said the Director, "put these things on paper, and I will see what can be done."

They were put on paper, and sent up to the government in due form through the Director; and, in March, 1864, we received the Rs. 1470 from the government, and paid off the debt.

Thus we have our building and lot, with some plain furniture, at a total cost of about Rs. 4000—all contributed in India.

The building was opened for divine service on the 14th of August, 1859. The same evening on our way to church, the moon, which had risen full and bright, began to grow dark as it entered the shadow of the earth; after a little, it came forth again as bright and glorious as ever. What a striking and impressive coincidence! Truly, the Church, in a wider and higher sense of the word, shall “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

CHAPTER XII.

OUR FIRST CONVERTS—1857-'64.

THE CHUH'RA TRIBE—THEIR OCCUPATION—DESPISED CONDITION—ILLUSTRATIVE INCIDENT—CHUH'RAS OPPRESSED—THEIR DEGRADATION—SURPRISING EXCEPTIONS—THEIR RELIGION—HUMBLE AND TEACHABLE—WILLING TO IMPROVE—FIRST BAPTISM—FIRST DEATH—CAUTIONED AGAINST RECEIVING CHUH'RAS—MORE CONVERTS—FIRST WOMAN BAPTIZED—OUR CARES AND BURDENS BEGIN—EARLY CONVERTS PERSECUTED—CHARITABLE COLLECTIONS FOR THEM—EMPLOYING THEM IN MISSION FAMILIES—NATIVE IDEAS OF WORK AND OF BEGGING—INDUSTRIAL SCHOOL—ENCOURAGING RESULTS.

AMONG the many peoples of India there is a low tribe called *Chuh'räs*, who, according to the census of 1881, numbered 1,078,739 in the Panjāb', and who are more numerous in the central districts of the province than elsewhere. The natives do not honor them by applying to them the term "caste," since they are out of and below every caste that is recognized as in any degree respectable. I shall, nevertheless, speak of them as a low caste.

Their occupation is chiefly that of drudges and scavengers. If, for example, a buffalo, a camel or an ox is about to die from age, sickness or injury, the Muhammadans of the immediate vicinity have the first claim to it; if they can manage to say over the dying animal these words: "*Allāh Ho Akbar*" (God is great) before its life is extinct, they can use its flesh for food; but if it dies before this can be done, it is pronounced unclean, and the *Chuh'räs* are required to remove it; the hide falling to them, and in many cases the carcass being used by them as food.

The social position of *Chuh'räs* is very low. The part of the town in which they live is always separated by at least a street or alley from that which forms the residence of Muhamma-

dans, Hindus, Sikhs, and other tribes and castes who consider themselves respectable. People who pride themselves on their caste—it matters not by what name they are called—will not allow even the shadow of a passing *Chuh'rā* to fall upon them. The poor *Chuh'rā*, like the leper of old, must stop and give warning whenever there is any danger of contact. He is not admitted into the public schools, nor employed by the government as a soldier or policeman; should he be so admitted or employed, all caste-people would consider themselves excluded. When a missionary preaches to a crowd in the open air, the *Chuh'rās*, if they wish to hear, must stand apart by themselves. When he preaches in the *Chuh'rās'* own part of a town they can sit before him and listen; but in this case the caste-people choose a separate position and stand. Should any reputable person by mistake approach a *Chuh'rā*, the latter is expected to stand with the palms of his hands joined together—an attitude of humility—and say, "*Mahārājā main Chuh'rā hūn*" (Great King, I am a *Chuh'rā*). If contact should take place in consequence of his neglect, he may expect a "shoe-beating," which is a very degrading mode of punishment.

A number of high caste lads from the Gurdās'pur public school were sitting on the carpet in our house on a Sabbath day listening to our preaching, when a *Chuh'rā* unexpectedly stepped into the room, setting his foot on the same carpet on which the lads were seated, though in a distant part of the room; instantly these lads all jumped up, and ran out of the house as abruptly as if they had seen a cobra approaching. Such prejudices are beginning to give way, especially where the Gospel is much preached, and where there are many Christians. Dr. Martin has of late observed that Muhammadans particularly, impelled by a desire to hear the Gospel, frequently come and sit down to listen where there are *Chuh'rās*, and that many of them are pressing for admission to the Christian village schools, to which *Chuh'rās* also are admitted.

The oppression to which farmers and other comparatively honorable people are subjected is very great, as was pointed

out from the summit of Kun-Nun ; but they again, in turn, are accustomed to tyrannize with great cruelty over the *Chuh'räs*, often exacting the hardest labor from them without paying anything in return. It is rarely the case that a *Chuh'rä* enjoys the privilege of renting a piece of land and cultivating it for himself. Very often the hard-earned bundle of grass, or load of fuel, which he scrapes together in the jungle and carries to market, is taken from him by violence ; and the poor fellow generally finds it his best policy to submit in silence to such injustice, lest his complaining should be regarded as impertinence, and bring upon him more grievous wrongs. Were it not for the great usefulness of these humble people to the more reputable classes, they would in all probability be crushed out entirely. But caste cannot be kept up without them ; hence selfishness puts a check to their extreme oppression.

A people living under these conditions must necessarily be in many respects a degraded people. Being excluded from society, from schools, and from positions in the government service, scarcely any of them are able to read or write. Their food is poor, and often the very refuse. They have at least the *name* of being more thievish than their prouder neighbors ; and they are often tempted to poison cattle for their hides. The marriage relation among them is treated very lightly. Their clothing is poor, scant, and far from being cleanly ; and if they do occasionally indulge in the use of showy dress, this proves offensive to their masters. Their whole personal appearance is usually that of a degraded and depraved people.

To all this, however, we sometimes meet with surprising exceptions. It is probably owing to their being employed to do drudgery for others, that their own houses are often cleaner and more tidy than those of their proud Muhammadan neighbors, who would disdain to seat themselves in the premises of a *Chuh'rä*. Many of them, especially the young, show that they have good minds when the opportunity is afforded them of intellectual cultivation. A lad of this low class, known to us as having a strong desire to be educated, applied for admit-

tance to a mission school. The missionary told him that were he to be admitted all the other scholars would leave, and that he was not prepared to break up his school for the sake of one scholar. "But," said the lad, "if you will only allow me to come in and learn, I will turn up the corner of the carpet on which the other boys are seated, and will sit on the bare floor." The humble lad was admitted, and is now a very useful Christian worker. Some of these people are of as light complexion as their high-caste neighbors, and when well-fed, clothed and taught for a time, cannot be distinguished from them. Their women, who never live in seclusion, carry loads on their heads—as do also the women of some other classes—work in the fields, and do almost every kind of work that is done by the men of their caste; they are therefore hardy, and occasionally one may be seen among them who is fairly good-looking.

These people are idolaters; but their religion, whatever hold it may have had upon them in some former age, has very little now. They have no *book* religion, and some of them tell us plainly that they have *no* religion. In the providence of God they are to a great extent destitute of any form of religion, as well as of social standing, wealth, influence, learning, power, and other elements of earthly greatness. In the language of sacred scripture they are the "foolish, weak, base and despised things of the world, and things which are not." We were forcibly struck with the application of this language to them recently, when searching for them on a map made by order of the government, in which the tribes of people were distinguished by various colors. There was no color for the *Chuh'rä*; he was not only "base and despised," but he was one of the "things which *are not*."

Now if they were utterly devoid of all ambition—if they passively, absolutely, and hopelessly accepted the degraded position to which caste-pride has assigned them, they would afford little encouragement to the missionary; but this is not the case. Many of them are willing to be lifted from the dung-

hill. Many wish to have their children educated; and still more encouraging is the fact that many of them manifest a teachable spirit. Often, indeed, when the way of salvation is announced to them, they meekly say, "We are great sinners. We are very ignorant. Please teach us what we are to do, and we are ready to obey."

The first baptism.—When the political storm of 1857 began to break away; when we began to realize the fact that God had spared the lives of all the members of our Mission, whilst some others had been taken away; when, after a season of compulsory inaction and comparative uselessness, we felt pressed in spirit to bestir ourselves, and prove our lives to be worth this preservation—one of the first houses we visited was that of a *Chuh'rä*, whose name was Jau'harī. When one of our missionaries sat down in the hut of this poor, old, gray-headed heathen, and told him the story of Jesus Christ, the Son of God, and assured him that this same Jesus was the friend of the poor, and willing to save just such sinners as he was, the old man received these good-tidings with great delight. At the same time, an educated high-caste Hindu, Rām Bha'jan by name, was on the list of inquirers, and was approved by the Session. At the close of public worship on Sabbath the 25th of October, 1857, these two, representatives respectively of caste honor and caste degradation, stood up together and received the rite of baptism. These were our first fruits—our first accession from the ranks of heathenism—an important and joyful event in our history; and the fact that, in the case of these first converts the power of the Gospel to bring down the proud and exalt the humble was so signally displayed, afforded us great encouragement.

On the 14th of the following November, Jamā'tū, another *Chuh'rä*, was baptized. His sudden and untimely death, which occurred some time after, was the first death in our native church, and his remains were the first that were laid in our mission burying-ground at Siäl'kot.

In view of the strong caste-prejudice against *Chuh'räs*, which

was entertained by all respectable natives, grave fears were expressed in some quarters lest our receiving them might produce an injurious effect in preventing other natives of higher caste from joining the Christian ranks. A missionary remarked publicly, at a general Missionary Conference, that it was "bad policy" to receive such low persons at the beginning of our work. Another wrote, in the way of cautioning us against receiving them, that "*they* [the *Chuh'räs*] had very much to gain by making a profession of Christianity." No such objections as these have been entertained by our own missionaries, our Lord's example in receiving publicans and sinners being deemed sufficient authority for us to receive *Chuh'räs*; and if the honorable, the wise, and the great should be deterred from coming to Christ, the sin would lie in their pride, and not in our receiving the lowly.

But no such result followed as was feared by some. Three weeks after the accession last mentioned, a fourth convert, who was a respectable Muhammadan, came forward and was publicly baptized; and within the following year nine more were received, all of whom were either respectable Muhammadans or high-caste Hindus, and one of whom was the first female convert.

During the next five years a large number of natives from all classes were received and taught as inquirers. Some of them came from worldly motives, and remained only a short time, whilst others gave evidence that they were seeking the way of life; and a few from among these were added to the Church from time to time, the largest addition at any one time during this period being twelve adults, who were received by public profession and baptism on the 29th February, 1864.

When inquirers and converts increased in number, our great cares and burdens began. Many take for granted that the most difficult part of our work is to preach the Gospel in a strange language; but this is a great mistake. The *going forth and discipling of all nations*, though difficult, is comparatively easy. When we come to fulfil the last part of the commission,

by *teaching converts to observe all things whatsoever Christ has commanded*, it is *then* that our most difficult work begins.

In order to understand something of this, it is necessary to remember that whenever a native identified himself with us—especially when he received Christian baptism—from that very hour his neighbors, of whatever creed, began to hate him with a malignant hatred, and his own near relatives became his bitterest enemies. This hatred was shown by refusing to give him food or water, forbidding persons to sell anything to him, turning him out of house and home, depriving him of his just share of his father's property, setting his wife and children against him, cutting him off from all communication with them, raising a mob against him, beating him, threatening his life, shutting him up without food in a dark room, conveying him away in the night to parts unknown, administering poison, and other similar treatment. If any one felt inclined to speak a word in favor of the persecuted convert, he well knew that by so doing he would expose himself to similar contumely.

This persecution was the most virulent against our earliest converts, but has in some respects become modified during the past thirty years. It is quite practicable now, in 1885, for converts generally to earn their livelihood as they were accustomed to do before their conversion; and it is now no breach of Christian charity for us to attend only to their spiritual needs, giving ourselves exclusively "to prayer and to the ministry of the word," and leaving them to manage their own temporal affairs. But at the beginning, such a course would have seemed unchristian, inhuman, cruel. Nothing at that time, as we then saw it, appeared more evident than that something *must* be done by us to make it possible for them to live. They were stripped of everything by their enemies, and thrust upon our hands in a state of isolation and destitution.

In the way of attempting to provide for the immediate wants of these poor brethren, we took up collections among ourselves, and supplied our converts and inquirers with food. This, it was believed, would afford us at least a brief oppor-

tunity for teaching inquirers and testing their sincerity, and would save the Christians from starvation until employment could in some way be found for them. But this scheme was very soon discontinued. Certain classes of natives would come to us pretending to be inquirers, for the sake of even three cents' worth of meal per day; and it was seen to be necessary in all cases to insist upon them supporting themselves, as otherwise we could have no satisfactory evidence of their sincerity.

We next sought to give them *work*, each mission family employing as many as practicable. But our private means were entirely too limited to admit of our helping many of them to a living in this way for any considerable length of time. Besides, it rarely happened that any of them were both able and willing to do such work as we could give them. Labor requiring no skill, such as tilling the ground, was the easiest for us to provide; but this was regarded by even the lowest of them as degrading, and produced great discontent. To give them any kind of work which required a little knowledge, and of which they were ignorant, or to attempt, as we often did, to teach them such work, proved exceedingly troublesome as well as expensive.

Many showed a decided inclination to live in idleness. It is a prevailing sentiment in India that to be truly religious a man must live by begging, and must not engage in any form of industry. This sentiment appears quite absurd to us who are born and educated in a land of Bibles. The doctrine that a man must either work or starve, is universally accepted among us, and enforced by the sternest discipline; for it is written, "*If any would not work, neither should he eat.*" But the benighted native of India is a stranger to all this. To raise a family for the support of whom he must work, is equivalent in his estimation to entering upon a worldly life, in a sense that is inconsistent with religion. Men who have families, and are under the necessity of working to support them, regard it as an impossibility for them to be religious, because

they are hopelessly entangled in the things of this world; whilst even the poorest and hardest-working people among them believe it a sacred duty to give alms to an able-bodied *fakir* as often as he comes to their doors to beg.

We soon found that a vigorous and persevering effort was necessary on our part to prevent this false idea of work from gaining a place in our young Christian community, and spreading like some deadly plague. To devise work for our converts was difficult. To induce them to take hold industriously and do with their might whatsoever their hands found to do, was ten-fold more so. But the most difficult task of all was to prevent, or to remedy, the many evils which were naturally resulting from idleness, and threatening our whole work with utter ruin. By all these things we were *gricvously burdened*. It was painful to go among our dependent Christian brethren, or to meet them, or even to see men coming to us professing to be inquirers. They were miserably dependent, they looked servilely to us, and we were powerless to relieve them. The saddest feature of it all was that the few to whom we succeeded in giving employment in some possible way, often looked upon their work as a degradation—performed it unwillingly, and were so very unsatisfactory that we would gladly have given them their wages without their work, had it not been necessary to teach them the Christian obligation of industry. The larger number of them, who, after all our efforts, still remained without employment, were constantly on our minds. They haunted us night and day, laying their burden upon us at every turn, and weighing down our spirits like an unceasing nightmare.

When these troubles grew beyond our powers of endurance, we sought relief by commencing what was known as the Industrial School, the aim of which was to furnish ready and remunerative employment to the idle and dependent. With this in view, we set them to manufacturing soap, oil, turpentine, candles, and other useful articles required by English families and soldiers of the British army. The teaching of such

branches of industry to pupils who were slow to learn, especially when we were entirely dependent on books for our own knowledge, was an undertaking which demanded a long, patient, persevering effort in the face of innumerable difficulties. Everything was necessarily begun on the smallest possible scale and with the most scrupulous regard to economy, for very little could be taken from mission funds to be spent on such work, and it was impossible for us to spare anything worth while from private resources.

In the course of two or three years the industrial school began to show evident signs of success. Our worry was greatly diminished by having a definite and systematic plan for employing the idle; all excuse for idleness was removed; and the principle that men must "*work and eat their own bread*," was established. Not only were the manufactured articles salable; but when samples of them were placed on exhibition at the State Fair in Lahor, they received in many cases the first prizes, and came to be in demand at prices which promised to make the industrial school self-sustaining as soon as its appliances would be moderately enlarged.

In order to extend the usefulness of our school, we began to hold small annual fairs in the mission for the special encouragement of the Christian converts. English gentlemen in Siäl'kot attended our little fairs, and small prizes were distributed for sewing, knitting, mending, house-keeping, gardening, and all kinds of domestic work, as well as for the articles manufactured for sale. The effect of all this was very marked, especially in the more cleanly and improved appearance of the whole Christian community, in their clothing, their persons and homes.

CHAPTER XIII.

THE MISSION ORPHANAGE, 1857-64.

THE MISSION ORPHANAGE—PIYÄ'RI HARPER—GOOD WILLIE—WILLIAM BRUCE—MA'RIYAM—JENNIE DEAN—MI'RAN—ACCESSIONS.

IT will be remembered that before the outbreak of the Sepoy Mutiny we had established a Mission Orphanage in Siäl'-kot, and that Charles Cape, Willie Belle and Piyäri Harper had been received into it as its first inmates. As the friends of our mission felt a deep interest in this branch of work, and contributed freely to its support, I will record briefly its growth and some of its fruits.

When Piyä'ri Harper was rescued from the prostitutes of Gujrät and sent to us by the Chief Magistrate of that city, she was three and a half years old—a slender, delicate, pretty little creature, active and playful, seemingly consisting of mind and spirit, cumbered only with the least possible quantity of matter. Her clear apprehension of divine truth, and her application of it to herself, began very early to attract our attention. When she was thought to be too young to learn to read, she caught up verses from the lips of older children. As she was skipping and running about at her play, one day, Miss Gordon overheard her repeating, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." The mere remembering and repeating of what she had heard was not in itself remarkable; but the tone and emphasis with which she uttered the words "*fools despise*," showed that *she* was resolved to be one of the *wise*; and the more actively she hopped and skipped, the more emphatically she expressed her resolution. Another verse learned in the same way was, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind."

On this she commented in the midst of her childish sports thus: "It is very *little* strength that *I* have; but whatever strength there is in me, with *that* I must love the Lord." These things, in so young a child who had but recently been rescued from the depths of vice, appeared so remarkable to Miss Gordon that she felt deeply impressed by them. They were not the result of any special effort on her part in behalf of Piya'ri—such efforts being all directed to the older girls—but the evident result of the Spirit's teaching. The writer can never forget the marked and intelligent interest with which the child always listened to his preaching, and the clear outline which she used to give of the whole sermon of a Sabbath evening when catechised along with the other children. At the age of ten, she applied to be received into church membership. The elders who examined her with the view to her admission, thinking she might be too young, asked, among other questions, whether she believed that Jesus could give her good things if she sought them in prayer. She answered this in the affirmative. Then they enquired how it would be if she asked him for anything bad. With much emphasis and seriousness she replied, "*Us ke pās koī burī chīz hai bhī nahīn.*" (With him any bad thing does not even exist.) After manifesting such a high appreciation of her Saviour, she was received into full membership, notwithstanding her tender age.

It was observed by Mrs. Barr, who had charge of the orphan girls for a time, that Piya'ri, of her own accord, gathered all the other girls for worship, and took the lead in its exercises. When the oldest girls were married, and had left the Orphanage, there still remained some who were older than Piya'ri. One day, taking her knitting and seating herself beside Miss Gordon, she said, "Miss Sāhibā, I feel now a very great responsibility; for all the girls look to me for example and counsel, doing willingly whatever I bid them. What if I should misdirect them! What a weighty responsibility!"

This, to Miss Gordon, was a new phase of things. Others,

when placed over the girls, had often made complaints of their disobedience; but here was a young girl watching for their souls with such earnestness and singleness of purpose that their very obedience to her word and example was oppressing her own soul with a sense of responsibility for her personal influence. Miss Gordon has repeatedly said that Piyā'rī Harper was, without exception, the best girl she ever knew.

In the days of the Sepoy mutiny a little boy, whose name was Gopāl', was sent to us by the government authorities; we gave him the name Goodwillie. He has never been remarkable either as to talents or attainments; but he is a Christian, and down to the present time is making himself useful, in a humble way, as a helper in mission work.

William Bruce is the name which was given to a very promising lad of about fifteen, who was sent to us near the same time with Goodwillie. Bruce became a worker of only moderate usefulness, and continued to labor either in our own or some other mission until his death, which occurred about five years ago.

Ma'riyam, a girl twelve years old, and a daughter of one of the Sepoys who mutinied at Siāl'kot, after making a narrow escape from drowning in the river Rā'vī at the battle fought near Gurdās'pur, was sent to our Orphanage. In striking contrast with Piyā'rī, this girl possessed great physical strength and hardiness, and a strong intellect and will, and was disobedient, stubborn, and incorrigibly wicked. She was married in the course of time, but afterwards divorced on just grounds, and never gave evidence of repentance. On one occasion, when Miss Gordon was speaking to the girls of the sin and danger of unbelief, Ma'riyam became alarmed, and cried out, "I am terribly afraid! Pray for me—pray for faith—pray just now!" Her alarm soon passed away, apparently without any permanent good result.

One good thing must be said of her—she was a good nurse. When there was much sickness in the Orphanage, and Miss Gordon was worn out by continuons watching and nursing

single-handed, Ma'riyam, first and foremost of all the native girls and women of our Christian community, came forward while the rest looked idly on, and took hold of this important work with such aptness and energy that she has ever since been gratefully remembered.

In the Siäl'kot Cantonments was a Poor House, supported by the ladies and gentlemen of the station, into which were gathered a number of poor, maimed, lame, blind, sick and superannuated men and women, with their children. It was our privilege to distribute alms among these afflicted ones and to preach the Gospel to them once a week, on account of which they naturally learned to regard us as their friends. Two of them—a man and his wife—died, so near the same time that I have forgotten which of them went first, leaving a little orphan girl whose name was Mun'nī. A day or two afterwards we were surprised at the sight of the whole Poor House community, who, after a journey of three miles, some limping, some hobbling on crutches and others leading the blind, at last confronted us at our South Premises. With marked formality they presented little Mun'nī to us, instead of giving her to heathen relatives, and unanimously requested us to take her into our Orphanage. This child was named by us Jennie Dean, and remained with Mrs. Hill as long as the latter lived in India.

Two girls were rescued by the civil authorities from an immoral institution in Gujrānwā'lā, and sent to us on the 14th of January, 1859. After some hesitation on account of their age and antecedents, we admitted them. Both girls did well, and were given in marriage not long after to Christian husbands. One of them, whose name was Mī'rān, was remarkable for her industry, every task assigned her being undertaken cheerfully and executed energetically and earnestly. She mastered the whole alphabet before her classmates were able to learn six letters; and afterwards, chiefly by her own voluntary efforts in spare moments, read the whole New Testament, and committed to memory the Shorter Catechism. Knitting, crochet-

ing, cutting out garments, sewing and other useful branches of domestic industry, were all quickly learned. She was married and afterwards forsaken by her husband. She was then taken back into the Orphanage where she soon made herself indispensable by her aptness in every kind of work required in such an institution. One morning, whilst cooking the breakfast, she had occasion to turn her back for a moment towards the open fire; in a moment her skirt was all ablaze and she was severely burned. Everything that medical skill and careful nursing could do for her, was done; but she gradually sunk away, and, after suffering ten days, died on the 11th of October, 1860. Mi'rān's course was short and brilliant. Her sojourn with us, of only twenty-one months, is remembered as of one who unconsciously made diligent haste to accomplish her allotted work. The most important thing to record is that she was a believer. Her love for God's Word, her consistent life, and her desire for the salvation of others, leave no doubt as to the genuineness of her piety. "O, that some one could tell her of Jesus!" was her exclamation on hearing that a Muhammadan neighbor was at the point of death. The sudden and untimely death of this girl is recorded as the first from our Orphanage.

In 1863 a number of orphans—both boys and girls—whom Mr. and Mrs. Hill had under their care on the North Mission Premises, were transferred to the regular Orphanage on the South Premises, when they left India for America.

In the year 1864 a number of gypsies were arrested in the Gujrānwā'lā District for stealing and dealing in counterfeit money. The adults were imprisoned, and their children—nine boys and ten girls—were sent to our Orphanage. These accessions introduced several very interesting characters, of whom the reader shall hear again.

CHAPTER XIV.

THOMAS STINSON—A NOTED BRAHMIN.

BÄL KRISHN, one of the scholars in our Mission school in the city of Siäl'kot, was a tall lad, of no decided capacity, about fifteen years of age. He was a Brahmin, and a grandson of Käkä Räm, the most learned and distinguished *Pan'dit* in Benä'res, the great seat of Hindu learning and superstition. Whatever good there was in caste, therefore, Bäl Krishn was in a position to claim and enjoy to the utmost. This much, at least, there was in it, that he could travel without expense from Benä'res all through the North-west within a distance of one thousand miles and be everywhere hospitably and honorably entertained, because he was a grandson of *Pan'dit* Käkä Räm.

After Bäl Krishn had entered our Mission school, and had studied the Bible, which was taught daily to all the boys, he caused a great commotion both in the school and throughout the city, by avowing himself a Christian. This occurred in September, 1859. The citizens forthwith refused to send their boys any longer to our school, and the number of scholars was suddenly reduced from ninety to fifteen. At first the Brahmins of the city purposed turning out in a body to invade our premises; but they were afterwards persuaded by the kind interposition of some of our native friends in the city to rest satisfied with only sending a deputation. Accordingly a number of native gentlemen came to see us on behalf of the Brahmins of the city, and the boy was brought into their presence. They inquired whether we had influenced him by force, fraud or bribery, and at the same time attempted by means of intimidation to make him recant. We replied that we had used neither fraud nor bribery; we also assured them that force had not

been employed by us, and gave them to understand that we would not permit them to use it, and that the boy being now before them could answer for himself. Bāl Krishn then called for paper, and wrote out, signed, and handed to them a declaration to the effect that he had become a Christian for his soul's salvation, and that this was his own voluntary act.

After a few days the deputation again visited us, accompanied by a Brahmin, who came in the name of the King of Kashmīr. This man brought a bag of money, which he offered in our presence to give to Bāl Krishn if he would return to Brahminism. He also promised him land and wives to his heart's content; but these tempting offers were promptly declined.

This lad desired to be removed from the city school and taken in with the orphan boys on our South Mission premises. I thought him too old for admission to the orphanage, and in order to dissuade him from entering, said, "You will have nothing to eat but coarse food, whereas you have always been used to the best."

"No matter," said he, "I will be satisfied with orphans' fare."

"But you will be required to work," I again objected.

"No matter for that; I am willing to work."

"I will have to whip you sometimes if you misbehave," I continued.

"You may whip me when I misbehave," he said, still pressing his request for admission to the orphanage.

He was admitted and was named Thomas Stinson, after a worthy gentleman of that name in Philadelphia.

Not long after a great *mēlā* was held in the vicinity of Siāl'kot, and Thomas was eager to go and see the sights. I thought he perhaps intended to desert us; and, as it seemed to me better that he should be free to do so then rather than later, I gave him permission to go. He went, accordingly, but contrary to my expectation, returned the same evening.

As time passed, it became evident that Thomas was not as

well satisfied with orphans' fare as he had thought he would be, for all his spare change was spent for good things to eat. In one instance, at least, he resorted to deception in order to procure a fatted fowl, and in other instances used improper means to obtain table luxuries, all for himself. Those were the days in which we were at our wits' end in regard to how we could find suitable employment for the Christians, and for the orphan boys among the rest. One day I went from home on the special business of looking up some kind of industry at which to employ them. Several hours were spent in searching through the bazars of Siäl'kot, in the hope of finding something which would suggest a business that could be started for them. When I returned to look after my charge, Thomas was gone; and we never saw him or found any very certain trace of him afterwards. Whether his departure was caused by outside influences, or whether he himself, tiring of the restriction under which he was held, voluntarily left us, we know not. Cases of either kind are not infrequent, and only God knows in whose service the missing one is now enlisted.

CHAPTER XV.

RELIGIOUS AWAKENING AMONG THE MEGS.

SHELL AND KERNEL OF MISSIONS—MASTÄN SINGH, THE ATHEIST, CONFOUNDED—THIRSTING FOR GOD—JOA'HIR MASĪH' CARRIES GLAD TIDINGS TO JHANDRÄN—"WE NEVER HEARD WORDS LIKE THESE"—A DELEGATION VISITS THE MISSIONARIES IN SIÄL'KOT—PREACHING DAY AND NIGHT—TWO LADS START ON A PILGRIMAGE—EIGHTY PERSONS SEEK BAPTISM—PERSECUTION HINDERS THE GOOD WORK—CONDITIONS LAID—DIVISION AMONG THE EIGHTY—BEATEN NEARLY TO DEATH—CANNOT BE INDUCED TO FORSAKE OR DENY HIS SAVIOUR—COMING SECRETLY BY NIGHT—A GENUINE WORK OF THE SPIRIT OF GOD.

THE Foreign Missionary enterprise should be viewed internally as well as externally—as consisting of shell and kernel. The movements of Foreign Missionaries, the labors they perform, the institutions they establish, the methods by which they work, and the hardships which they endure—these are the externals; they constitute the shell. On the other hand, when a heathen repents and believes, when he tells others of his newly-found Saviour and helps to spread the Gospel leaven, when he develops under persecution into a lovely Christian character, when he lives, acts and suffers on new principles—a mystery and a wonder to all men and hated by all—when other heathen see his good works, and give glory to God, when churches spring up in the midst of idolaters and assume responsibility for the Lord's work—when such results appear we may call them internal; the two bearing the relation to each other of shell and kernel, and one being as important as the other, only because they are inseparable in their development. But, apart from this, the kernel is vastly more important, being of permanent value and interest, whilst the shell is only transient. To the internal features of the work, there-

fore, I shall give my attention in some of the chapters which follow.

In the village of Chat'tiyanwālā, in the southwest part of the civil district of Gujranwālā, there lived a native gentleman of rank, who owned a large estate and was independently rich. Mastān Singh, this gentleman's youngest son, was a tall, noble-looking young man of respectable talents and fair education, and being a man of pleasing address, was naturally fitted to make his way in the world successfully. Being religiously inclined, he determined to become a *gurū* (spiritual guide). But he was too much enlightened to follow any of the beaten tracks of Hindus, Muhammadans or Sikhs, and chose to adopt the more modern and rationalistic views of Gulāb' Dās. Accordingly, when he was twenty-five or thirty years of age, he left home to seek out a community in which he could establish himself as a *gurū*, and teach men the way to everlasting happiness. Traveling eastward he made a halt at Jhandrān, a large village three miles south of Zafarwāl'. In this village were twenty-five families of *Megs*, a caste of Hindus who live chiefly, but not exclusively, by weaving, and who are sometimes called *Julā'hās*, a general name for weavers, of whom there are 600,000 in the Panjāb'.

The *Megs* of Jhandrān and its neighborhood had in some degree lost their enthusiastic attachment to their old idolatrous faith, and were thirsting after something better. Rā'mā, one of the two head men of these twenty-five families, followed farming for a livelihood, and owned as much property, perhaps, as all the rest combined; being the *Lambardār*, he was the proper person to transact business with outsiders; to him, therefore, Mastān Singh addressed himself.

Gurūs and *fakīrs* are revered by the people of India, even when they exhibit, as they often do, the most disgusting traits—exposing their persons besmeared with ashes, and all but stark naked—having a filthy head of hair, all tangled and matted into a rope several yards long—possessing rude and selfish manners, and being the very personification of pride, in-

solence, ignorance, indolence and sottishness. But Mastān Singh, although a *fakīr*, was yet an educated gentleman. A lodging place was therefore assigned him; he was provided with a comfortable bed, clean clothes, good food, and a servant, and was even entertained with music. After hospitalities, better than those poor weavers could well afford, had been thus bestowed upon him, he introduced the subject of religion with this important question, "Have you people ever found God?"

Besides Rā'mā, there were other men who enjoyed some prominence in the *Meg* community of Jhandrān'. Unstable Fakī'rā had hitherto been their *Gu'rū*; and honest Pi'po, a delicate man with a grave and intelligent countenance, was so well educated that he could read; these two, even more than Rā'mā, felt deeply interested in the momentous question propounded by Mastān Singh; to which their unhesitating and unanimous answer was, "No, we have not found God."

"I am quite sure you have not," said Mastān Singh; "for God is not to be found in the religion of either Hindus or Muhammadans. But I can reveal him to you; and if I shall bring him near to you, even causing your eyes to see him, will you receive and follow me as your *Gu'rū*?"

"Most certainly," replied Rā'mā. "It is this very thing that we are all earnestly seeking; this is the great desire of our hearts. If you can satisfy us in regard to it, we shall know that you are a man of truth; we will then reject all other religions and religious teachers, and you shall be our *Gu'rū*."

Pi'po and Fakī'rā, alarmed at the thought of supporting so expensive a gentleman as Mastān Singh, observed to Rā'mā, "We are coming under grave responsibilities, Uncle; just think of two pounds of wheat meal and two pounds of milk every day, besides clarified butter, salt, spices and tobacco! Then he will have to be supplied with a bed, clothing, and a servant. If *you*, Uncle, will undertake all this, then it will be possible; but what can *we* do, who have nothing to depend upon but our looms?"

"Very well," said Rā'mā, "I will supply the meal, milk, sugar and servant, leaving the rest of you to provide the few little sundries which remain." Then, turning to Mastān Singh he added, "I do this on conditions which must be distinctly understood: First, all in our community, young and old, as many as wish to attend, must be taught without charge. Second, this great desire of our hearts must be satisfied, so that there shall remain no necessity for our going abroad anywhere in search of God."

Pi'po and Fakī'rā cheerfully undertook to bear the light end of the burden. Mastān Singh agreed to Rā'ma's conditions. The bargain was concluded and teaching begun.

Mastān Singh's mode of teaching was very wisely adapted to a people who were compelled to work all day, and very few of whom were able to read. His course of instruction, which was extensive enough to have made a large book, was all at his tongue's end. Dispensing entirely with text-books, he gathered his disciples together every evening, and taught them a short lesson which they were required to learn by heart. If any one was absent an evening, he must learn the neglected lesson from others and be ready to rehearse it the next evening. This course was continued for eighteen long months, before the expiration of which they were all completely wearied with memorizing. Toward the end of that period, having disapproved Hinduism and Muhammadanism, he proceeded cautiously to make known his own doctrines, among which were the following:

I. We have no spirits.

II. The four elements, fire, air, earth and water, of which our bodies are composed, are all that there is of us; and each of these will, at our death, mingle with its kindred element in nature.

III. There are no rewards and no punishments—no heaven, no hell. As when a man sees a rope and imagines it to be a serpent, so it is through a groundless fear that men do whatever they do religiously.

IV. We ought not to believe in idols nor in any other thing as God, for there is no one to whom we will be required to give account, and no one will require an account of us.

V. Greater than man there is no one. *Whatever* there is, therefore, is now before your eyes.

Such shocking doctrines as these, palmed upon the *Megs* as the reward of their eighteen months' labor and expense, was an intolerable disappointment. They felt crestfallen and angry, and unanimously turned against the detected imposter.

"You have, indeed, Reverend Sir," said they, "dug up both Hinduism and Muhammadanism by the roots; but you have not given us one ray of light."

Mastān Singh was now put on the defensive, and for three days a hot discussion ensued. His talent, book learning, and experience in controversy proving at length too much for the *Megs*, they retired bodily, held a consultation, and agreed upon a proposition to be laid before him. Then, returning to the encounter with Pi'po as their spokesman, they propounded their ultimatum thus:

"Reverend Sir, we will now waive all questions of books and creeds, for we are unlearned; but we ask you to satisfy us on just one point, and if you will do this we will believe and follow you. You have taught us that there is no being greater than man, and you acknowledge no one greater than yourself. Now, if you will show us some proof of your creative, life-giving power, we will be satisfied to follow your teaching. We ask not that you make a buffalo, camel, or elephant, but only a little worm; and we know that you can even make this of clay; but make one, be it ever so small, and give it *life*, so that it shall *go*—and we will believe."

Mastān Singh had hitherto very confidently trusted that his superior sharpness and learning were equal to any emergency; but here was a poser indeed, and everything depended on his meeting it fairly. For a while he was intensely agitated; then, losing all heart, he gave up the contest and confessed himself defeated.

Pi'po, after again holding a brief consultation with his people, addressed Mastān' Singh thus: "Your Reverence will please not to be angry. If your Reverence cannot do this much, then you can do nothing, neither can you be our *Gu'rū*: you can only refute Hindus and Muhammadans. There is, after all, One who is greater than man—One who gives life, gives us a spirit, and takes it again—and to him must we give account. As to our fear of wrath to come, you have neither given us that consolation which we desired, nor are you able to give it, or to show it. You have not only failed to reveal God to us, but have even said, there is no God! We can never receive this. *There is a Great Creator who made the earth and heavens.*"

Rā'mā very magnanimously fitted Mastān' Singh out with a suit of new clothes; all bid him farewell, and he departed weeping.

"The God who sits enthroned on high,
The fool doth in his heart deny."

Men must first experience the pains of thirst before they can appreciate the cool refreshing water; and as long as thirst is absent, the fountain sends its refreshing stream past their feet unheeded. The one great result which Mastān' Singh produced by his venture in Jhandrān', was to intensify the thirst of those *Megs* after a Being who they knew existed, who alone could satisfy their cravings, and whom they had not yet found. They were brought by it into "man's extremity," and so prepared for "God's opportunity." When they turned away from that weak impostor, their hearts, tortured with disappointment, pathetically cried:

"As pants the hart for cooling flood,
So pants my soul, O living God,
To taste Thy grace.
When unto Thee shall I draw near?
O, when within Thy courts appear
And see thy face?"

Four months after Mastān' Singh's departure from Jhan-

drän, a middle-aged native Christian from the city of Peshä'-war called on us at Siäl'kot and applied for employment. In those days many nominal native Christians were wandering about the country. This person being only able to read tolerably well, and too old to be placed in school for further training, did not seem in every respect promising. But he had heathen relatives in the southern part of our district, to whom he said he wished to make known the Gospel; and he seemed humble, simple, disinterested and earnest. His brief certificate also, which he brought from a neighbor missionary, was good. It said "Joä'hir Masih' is a true lamb, and has few wants." Our native brethren in Siäl'kot had, previous to this time, organized what was called our "India Home Missionary Society." This Society employed Joä'hir Masih' on the small monthly pay of about three dollars, an income with which he was perfectly well satisfied. In February, 1859, immediately after he was employed, he took his New Testament and went out, contented and happy, among the poor villagers of the Siäl'kot district, to read the word of God to them wherever they would listen.

At that time, nothing whatever was known to Joä'hir Masih', or to any one in our Mission, concerning the Megs of Jhandrän' or of Mastän' Singh's unsuccessful attempt to establish himself among them as their *gu'rü*. That village was of no more interest to us than any other one of the two thousand villages in the Siäl'kot civil district; but thither were Joä'hir Masih's' footsteps guided by an invisible hand. Just outside of Jhandrän' was a sugar-mill, at which many of the *Megs* of that village were busily engaged; some preparing bundles of sugar-cane for the mill, some passing the cane between the rudely constructed noisy rollers, and others boiling down the juice and shaping the crude sugar into balls for market. Joä'hir Masih', observing so many people together, approached the busy crowd, and taking a copy of the New Testament from his pocket, began in a timid and modest manner to read to them. All eyes were fastened upon him. At first mere curiosity was excited, and

they wondered whether he was going to proclaim some Government order. But their curiosity soon gave place to something of a very different nature.

The chapter read commenced with these words: "The beginning of the Gospel of Jesus Christ, the Son of God," after which followed the account of God's messenger crying in the wilderness, and calling on men to repent; of the testimony of John, concerning a greater one than himself; of the baptism of Jesus of Nazareth in the waters of Jordan; of the Holy Spirit descending upon him like a dove, and of that voice from heaven, which said: "Thou art my beloved Son, in whom I am well pleased."

These sublime statements concerning the *Son of God*, the little book in which they were written, and the modest messenger by whom they were read, produced on the simple minds of those *Megs* a profound impression; and this impression deepened more and more as they continued to listen to the story of all kinds of diseases healed, lepers cleansed, and even devils expelled, by the word of that wonderful person called the *Son of God*.

Those people, who had never heard these things, unlike many others, were ready not only to hear but also to heed, being, like the good ground of the parable, already prepared to receive the good seed.

When Joā'hir Masīh,' having finished the reading of that first chapter of Mark's gospel, began in a meek and winning manner to say, "My brethren, you should repent, and you should believe on the Son of God, for the kingdom of heaven is at hand," the noisy sugar-mill was hushed, and the bundles of cane fell from the hands of the enchanted listeners. Never before had they heard such precious words, and never before had a voice so sweet and loving as Joā'hir Masīh's greeted their ears. One said to another, "What wonderful words! Never have we heard the like of these. Where can he have found them? Perhaps this is the very thing after which we are all seeking."

Hitherto the humble preacher of glad tidings had continued standing; but Rā'mā, the worthy *Lambardār*, now caused him to be seated and gave him bread to eat and sugar-cane juice to drink; and the good Christian, after reverently uncovering his head and asking a blessing upon his food, ate and drank what was set before him.

"He seems to be a man of God," they said one to another; "maybe he will consent to stay with us."

Pī'po and Fakī'rā then invited him to the *dharmśālā* (native travelers' rest-house) situated a little out of the village, where all could sit comfortably and listen undisturbed. The interest deepened and extended, until it pervaded almost the entire *Meg* community of Jhandrān' to such a degree that for three days and nights they scarcely took time themselves or gave Joā'hir Masīh' time to eat or sleep. So intent, indeed, were they upon hearing the precious "old, old story" of Jesus the Son of God the Saviour of sinners, that they seemed no longer to care for anything else.

Joā'hir Masīh', feeling sensible that he was not himself sufficiently instructed to be able to teach those people thoroughly, conducted Fakī'rā and other leading *Megs* to Siāl'kot, where they were diligently instructed for several days by the missionaries. Fakī'rā was delighted with what he learned about the Christian doctrine, people, and manner of worship. After being taught for a time, he was well supplied with copies of the Four Gospels, the Book of Acts, the Pilgrim's Progress, and certain tracts, all of which he carried home to his village when he and his party returned.

Eight days later Brother Scott, taking with him other helpers as well as Joā'hir Masīh', went down to Jhandrān'. Here Fakī'rā, followed by all the *Megs* of the village, came running to meet him, bowing down and giving honor to him as they do to their own religious teachers. While Mr. Scott was there, one of Pī'po's cousins was married; and the wedding brought together at Jhandrān' about three hundred guests of the *Meg* caste, who, according to their marriage cus-

toms, continued their feasting for three days. The interest was deep and general, and Scott and his companions were stimulated by the intense interest of the occasion to put forth their very best efforts. Preaching and teaching were kept up almost continuously every day, from morning to evening, and generally far into the night.

So intense, indeed, was the desire of those people to learn, that their wedding-feast was in a manner neglected; instead of sitting down to enjoy it, many carried away their dainties, and, gathering around the speakers, listened as they ate.

The first man who stood up and openly declared himself a believer was Pi'po. Then nearly all the members of the twenty-five families of Jhandrān' *Megs*—about eighty persons in all—followed his example; and finally a number of the wedding guests also, who were present from other villages, believed. Thus, our mission band, before the fourth year of our history had run its course, was made jubilant by the joyful spectacle of almost a whole community, with its ramifications extending in every direction through a large district, knocking at the "strait gate," ready and anxious to "enter in."

Such a spectacle as this could not fail to enrage the Old Dragon; and we must turn our attention now for a moment to the forces which that wily old Adversary was mustering in opposition to this religious movement, with the determination to "nip it in the very bud." Diyā'lā was one of those stern, hard-hearted, determined men, with much force of character, who naturally exert a powerful influence over others. Equally with Rā'mā, he was a *Lambardār* in the *Meg* community of Jhandrān', and as such exercised authority over them; and, withal, he ranked among them as a man of property. But Diyā'lā was a bigoted idolater and a leader in idol-worship amongst the *Megs* of his own village and several others in the neighborhood. This kind of preëminence he loved, and was therefore heartily opposed to the new faith, which would necessarily diminish his following and influence just in proportion as it should meet with success.

Again, the men who owned the land* around Jhandrān', and were consequently the chief men of influence and power, were Muhammadans and opposers of the Gospel; and their opposition was all the more determined in this case, because these *Megs* were their subordinates in the village, and would cease to work for them on the Sabbath in the event of their becoming Christians. It must also be noted here as a very important matter that a *Meg*, or any other heathen, long before he may have been converted to Christianity, or even heard it preached, has already negotiated the marriage of his children. Again, marriages among the heathen involve certain ceremonies which are idolatrous, and must not be participated in by Christians. And, finally, their intended marriages are in various ways, and very seriously, affected by either party to a marriage contract changing his religion. Such then were some of the difficulties which beset this most interesting movement, when Mr. Scott, after his joyful week's work, turned his face towards Lahor, whither a previous engagement required him to journey.

Among the interested hearers who had listened to Mr. Scott that week was Bhaj'nā, a bright, chubby little lad of ten years, with a round smiling face and a pair of brilliant black eyes. This dear little fellow quietly but eagerly drank in the words of the preacher, and felt drawn towards him with a love so strong that he desired at once to leave father, mother and home to follow after him. Ma'ganā was the name of another lad of the same age but larger, who dearly loved his little play-fellow Bhaj'nā. When these two boys saw Mr. Scott taking leave, they felt a secret longing to accompany him; but their acute childish instinct perceived something in the atmosphere of their native village which made them afraid to do so, in spite of the popular demonstration which had just been made in favor of the Christian religion and its preachers. Putting their heads together, they quickly contrived to avoid suspicion by leaving their village in the opposite direction from that

* They own it only in the sense of being renters under the Government.

taken by Mr. Scott and his gray pony; then, making a circuit, they overtook him three miles on his way towards Lahor.

Mr. Scott, who was never slow in his movements, was not a little surprised to find two young boys running by his side, and almost breathless in their efforts to keep pace with his pony.

"O boys! where are you going?" said he.

Bhaj'nā looked up sweetly into Scott's face, and answered with childish confidence, "Reverend Sir, wherever you go, there we will go; you teach us good words, and we want to learn."

"Did your parents say you might come?" inquired Scott kindly. Upon this Bhaj'nā looked sad, and was silent, which Mr. Scott interpreted to mean that they had come without permission; and feeling a good deal of personal responsibility in the matter, he said, "You are too young, my lads, to leave home of your own accord; you must return to your parents."

The poor boys felt very bad, for they had really set their hearts on accompanying him. Mr. Scott, perceiving this, softened his manner and entered cheerfully into conversation with them, occasionally breaking off very reluctantly to repeat the order: "You must go back, boys. I would like to have you go with me; but it will never do. You are too young. Go back to your parents."

In this way the two loving and hopeful little pilgrims ran along by the side of Mr. Scott's pony, conversing with him as they went, and the time passed now pleasantly, now sadly, until they were no less than twelve miles from Jhandrān'; when lo! two men were seen pursuing them in hot haste. Mr. Scott halted until the men came up. One of them was the hard-hearted Diyā'lā, Ma'ganā's own father; and the other was like him, both as to temper and to opposition to the new religion. One of them seized Ma'ganā and the other Bhaj'nā, demanding savagely, "*Where* are you going?"

Mr. Scott spoke very gently and kindly, endeavoring, by means of soft answers to turn away the wrath of the two

angry men ; and their violent rage was moderated, at least for the time ; and after comforting the lads by saying he must first go to Lahor and then to Siäl'kot, and after that he would come to them again, he continued his journey towards Lahor. Hardly had Mr. Scott gotten beyond hearing distance, when Diyä'lä seized Ma'ganä by the hair of his head with one hand and beat him cruelly with the other, whilst Diyä'lä's friend did the same to Bhaj'nä. The poor boys cast despairing glances in the direction whither Scott had gone, and cried and sobbed as if their very hearts would break ; but there was no help for them, and they were taken back to Jhandrän'.

Ma'ganä, like Mr. Bunyan's "Pliable," was quite satisfied with going on a pilgrimage, and never tried it again. Bhaj'nä's father, Doä'nä, and his mother, Sanä'khī, did not reprove him for his premature move, being strongly in sympathy with it themselves ; and Pī'po, Bhaj'nä's elder brother, not only sympathized, but was positively desirous that Bhaj'nä should be placed under the care and tuition of the missionaries. Unlike his companion, therefore, he lived in the hope of realizing the great desire of his heart at some future time.

Mr. Scott, having visited Lahor and Siäl'kot, returned to Jhandrän', according to his promise, and pitched his tent in the outskirts of the village, where all the men were accustomed to assemble for the purpose of enjoying their *luk'kā* and discussing matters of general interest. During his absence the opposition had become thoroughly roused. The Muhammadians of the village, and Diyä'lä with his sympathizers, were present to watch the movement. The *Megs* also, though timid, were now all present, with a desire in general to hear the Gospel. Eighty of these declared their readiness to receive baptism and embrace the new religion. But alas ! they added conditions which showed that the enemies of the movement had been busy, and that the *Megs*, having yielded to the opposition, were not prepared to surrender to Christ without reserve. They wished, while joining the Christian ranks, to stipulate : First, that they be allowed to limit their marriages

to families of their own caste, and to have their marriage ceremonies performed according to their old religion, which would involve them in the observance of certain idolatrous rites; second, that they should be allowed to work on the Sabbath; and, third, that they should be permitted to acknowledge their own religious teachers and gods equally with Jesus Christ.

Mr. Scott distinctly informed them that no such conditions could be entertained for a moment. "No man," said he "can '*cross a river on two boats*;' you must forsake all for Christ, or you will not be counted worthy of him."

From that time a clearly-marked division took place in the *Meg* community; Pi'po and his cousin Faki'rā, joined by a few others, declared their willingness to forsake all for Christ; whilst a majority of them, in order to please their Muhammadan masters and avoid persecution, turned back to their heathen religion.

The Muhammadans of the village then began to persecute Pi'po and his party, forbidding them to draw water from the village wells, or participate in any of the common privileges of their village. These intolerant Moslem landlords, regarding Faki'rā and Pi'po as leaders in the Christian movement, violently assaulted them, beating Pi'po with such cruelty that he lay ill in consequence of it for six months, and for a time was considered beyond all hope of recovery. Not willing even then to desist, they determined to drive the little faithful band from their village homes.

Nor were the Muhammadans the only ones who took part in these persecutions. Those *Megs* who finding Christianity unpopular had turned back, became almost as violent in their opposition as the Muhammadans themselves. The *Meg* authorities of the village met in council, and formally and officially issued their orders as follows: First, Pi'po and his party must prepare a feast at their own expense, and give a general invitation to the *Megs* in Jhandrān' and all the neighboring villages to come and partake of it; second, they must return all the Christian books which they had received from the mis-

sionaries ; and, finally, they must cease to have any communication whatever with the missionaries.

Failing or refusing to obey these orders, they were strictly prohibited from eating, drinking or smoking with their former associates, and from drawing water from the wells ; and all *Megs* were forbidden to give them water, sell them food, or have any dealing with them.

After holding out for one whole year, Fakī'rā and the rest of Pi'po's associates yielded to these conditions, paying a fine, returning their books, and ceasing to visit the missionaries. Pi'po, who now stood alone, had diligently kept up the reading of his New Testament, and had come to love Jesus with a love so strong that he could not yield. He could endure cruel beating, such as they had inflicted upon him. He could bear to be turned out of his village home, and could submit to the necessity of drinking pond water, and subsisting like a dog or a jackal on whatever he could find to eat ; but he could not be separated from his Saviour, nor be induced to deny him.

Messrs. Stevenson, Swift, and myself, went out and pitched our tent a mile distant from Jhandrān', and within sight of it, on the 25th of April, 1860. At that time Fikī'rā was exhibiting an ambitious desire for preëminence as a religious leader, and indulging the hope of again becoming, as he had formerly been, the acknowledged *gu'rū* of the Jhandrān' *Megs*. On this occasion he did not come near us. But Pi'po and his little pilgrim brother Bhaj'nā, seeing our tent in the distance, made us a visit secretly at night. This poor, lone, persecuted believer, Pi'po, seemed greatly depressed by the bitter opposition of the Muhammadans, and especially by the fact that the rest of the *Megs* had yielded to it and left him alone. He asked us whether it was not possible for him to be a Christian in his heart only, without showing it outwardly. In reply to this, we taught him the absolute necessity of confessing Christ before the world, without doing which we could not expect Him to acknowledge us in the great day. Pi'po then sat silent for a long time, as though seriously meditating upon this moment-

ous subject. After the night had been far spent in endeavors to strengthen and encourage him by instruction, counsel and prayers, he returned in the early morning to his loom and his New Testament. Without formally professing the Christian religion by receiving baptism, he kept the Holy Book lying open before him on his loom, and continued for years to weave and read and meditate, telling the good news to all comers as he had opportunity.

Previous to May, 1860, more than a dozen visits had been made to Jhandrān' by members of the mission; but our presence always provoked the enemies of Christianity to new acts of persecution; these visits were therefore necessarily discontinued. We remembered poor persecuted Pī'po and his party in our prayers, under the firm conviction that the whole movement was the work of God's Spirit—a conviction which was distinctly recorded in the Mission report of that year. But beyond praying for them, there seemed nothing more that we could do than to leave them for a time to themselves, and to the sure guidance of the Holy Spirit. Here, too, in our narrative we leave them for the present.

CHAPTER XVI.

FOURTEEN NOTEWORTHY EVENTS.

UNION OF THE MOTHER CHURCHES—NATIVE MINISTERS ORDAINED—OUR MISSION FORCE REDUCED TO TWO—ILLNESS OF A NATIVE MINISTER—FAMINE, AND WORK GREATLY EMBARRASSED—WELCOME ARRIVAL OF THE REV. J. S. BARR AND WIFE—BIOGRAPHICAL SKETCH—SALE OF MISSION PROPERTY—GUJRÄNWÄ'LÄ OCCUPIED—SCARCITY OF MISSION FUNDS—MISS GORDON'S ILLNESS—ORPHANAGE DIVIDED INTO TWO DEPARTMENTS—WORK SUFFERS FROM FAILING OF HEALTH OF MISSIONARIES—ONLY ONE FOREIGN MISSIONARY LEFT—STATISTICS OF DECEMBER 31, 1864.

I WILL now mention very briefly a number of events which affected the interests of the Mission, and then sum up the results of the first ten years as far as can be shown by statistics.

1. The Union which formed the United Presbyterian Church of North America having taken place in May, 1858, and having been unanimously agreed to by the members of our Mission, the Mission itself was formally made over to that body by the Associate Synod in May, 1859.

2. Our two native brethren, George Washington Scott and Elisha P. Swift, were ordained by the Siäl'kot Presbytery on the 7th of January, 1859.

3. On the 7th of July of the same year, the Boys' School in Siäl'kot was removed from its old quarters in the heart of the city to our new church building, in the western suburbs.

4. The Rev. R. A. Hill's labors, in connection with our Mission, ceased in April, 1860, reducing the number of our ordained foreign missionaries from three to two.

5. The Rev. G. W. Scott's health suffered seriously in the beginning of 1861, in consequence of which he was placed

under medical treatment, and for a period of five months was unable to engage actively in the work.

6. The Panjāb' was visited by a famine in 1861 ; and, at the same time, no funds arrived from America for the expenses of that year until near the end of May. The work was embarrassed. Itinerant preaching—the most important part of our work—was necessarily discontinued during the cold season, “and our organized work narrowly escaped breaking up.”

7. On the 6th of April, 1862, our reduced Mission band was greatly cheered and strengthened by the welcome arrival, in our midst, of the Rev. James S. Barr and wife, of whose personal history the following is a very brief sketch :

“The Rev. James S. Barr, D. D., was born in Washington county, Pa., December 22d, 1832. His father was long a ruling elder in Pigeon Creek congregation, Presbytery of Chartiers, within the bounds of which Dr. Barr grew up, and into the full membership of which he was received under the ministry of the Rev. Bankhead Boyd. He was graduated in 1858 at Jefferson College, Canonsburg, Pa., after which he studied Theology in our Allegheny Theological Seminary. He was licensed by the United Presbyterian Presbytery of Chartiers, on the 19th of June, 1860. The General Assembly, at its meeting in 1861, appointed him to our India Mission. Having accepted this appointment, he was, on the 25th of June of the same year, ordained with special reference to the mission work, by the Presbytery which had licensed him. Two days after his ordination he was married to Miss Mary E. Black, of Canonsburg, Pa., who has been his faithful helpmate and co-laborer through all these intervening years. They sailed for India on the 23d of September, 1861, and arrived at Siāl'kot on the 6th of April, 1862.

8. Closely following Mr. Barr's arrival, the North Mission Premises were sold to the Mission of the Church of Scotland for \$1,500, and the money appropriated to the erection of buildings in a new station.

9. Advancing slowly, as advised by the Board of Foreign



REV. JAMES S. BARR, D. D.



MRS. MARY BARR.

Missions, we finally occupied a second station, after having this movement seven years under consideration; Gujrānwā'lā city and district, with a population of 600,000, were formally taken up, Brothers Barr and Scott being appointed on the 23d of January, 1863, to occupy them permanently.

10. The beginning of 1863 found our Mission again financially embarrassed. For the want of funds, serious thoughts were entertained of discontinuing the school for non-Christian boys in the city and the school for Christians on the South Mission Premises.

11. Miss Gordon's labors in the Orphanage began seriously to affect her health. Helpers were difficult to find, and even if found, could not have been employed, it was thought, because of the expense. The continued strain of her unaided labors for these poor, ill-conditioned children—her watching over the sick by night and her teaching regularly by day, in an unsuitable, close room, through the hot season—all taken together, proved too much; and, in January, 1863, the Mission, by order of her physician, released her for a season from the care of the Orphanage and from teaching.

12. The boys' department of the Orphanage was, the same month, removed to Gujrānwā'lā—the girls only remaining in Siāl'kot—and placed under the care and management of the Rev. J. S. Barr; and the persons in charge of the two departments of the Orphanage were each authorized by the Mission to hire an assistant at a cost not exceeding five dollars a month.

13. Before the end of 1863, the Rev. E. H. Stevenson's health began to give way under the influence of the climate and work; and on the 29th of February, 1864, the writer also succumbed. Our work was seriously hindered by these afflictions. It was not possible to pay the salary necessary to secure a competent head teacher for the boys' school in the city of Siāl'kot, and we were obliged reluctantly to close it. The School on the South Mission Premises for Christian children, orphan girls and inquirers, though believed to be of prime importance, was necessarily suspended for a time, and after-

wards taught, only irregularly, by brother Swift, Mrs. Scott and Mrs. Barr in turn, as they found it possible to devote to it a portion of their time.

14. Messrs. Gordon and Stevenson, with their families, and Miss Gordon, having tried the best available remedies without such a return of health as would justify their continuing in India, left for America on the 28th of November, 1864. Thus, although earnest appeals had been made for reinforcements, Mr. Barr, with only two years and eight months of experience in the work and acquaintance with the language and people, was left our sole foreign missionary in India as the tenth year of the Mission's existence was drawing to a close; and funds were so scarce that the Mission was twice reduced almost to extremity that year; whilst the home-bound party were compelled to borrow money in London before they could reach America.

STATISTICS OF THE MISSION AT THE END OF 1864.

Ordained Foreign Missionaries, number reduced near the end of the year from

three to	1
Lay Missionaries	0
Unmarried Lady Missionaries—the only one left India in November, 1864	0
Ordained Native Ministers	2
Licentiate	0
Principal Mission Stations	2
Organized Churches	2
Unorganized Stations	0
Communicants	34
Increase by profession in 1864.	12
Increase by certificate	1
Net increase in 1863 and 1864	12
Adult baptisms in 1864	12
Infant “ “	4
Number of pupils in Girls' Orphanage	17
“ “ Boys' Orphanage	24
Number of day schools 3—reduced at close of year to	1
Number of scholars in day schools, 209—reduced at end of the year to	30
Industrial School	1
Contributions in India.	\$20
Church building	1
Mission dwellings	2

CHAPTER XVII.

RELIGIOUS AWAKENING AMONG THE MEGS CONTINUED.

A DARK OUTLOOK—THE WORK ITSELF ENCOURAGING—STATE OF RELIGION IN OUR NATIVE CHURCH—THE GOOD SEED TAKING ROOT AMONG THE MEGS—A SURPRISE—THIS IS THE BOOK I WANT—THERE ARE TEN OF US—PI'PO'S DEATH—WE CAN MEET UP THERE, BROTHER, IF YOU BELIEVE ON JESUS—MEETING IN A GARDEN SECRETLY FOR PRAYER—TEACHING SCHOOL BY MOONLIGHT—SCOTT AGAIN VISITS JHANDRÄN'—MEGS LEAVE JHANDRAN AND FORM A NEW VILLAGE—SCOTT VISITS THE NEW VILLAGE—NIGHT-SCHOOL IN A DOOLY—"WHEN?"—RESOLVES TO CONFESS CHRIST—OUT ON HIS SECOND PILGRIMAGE—"ON CHRIST'S SIDE"—BRING YOUR WIFE—SCENE IN THE GARDEN—JOINED BY A SUITABLE COMPANION—A GRAND SPEECH—TO BE MARRIED AND CANNOT GO—CAN'T HAVE HIS BRIDE—A WEDDING—CAN WE FORSAKE ALL FOR CHRIST?—EXCUSE US—BREAKING CASTE—PRESSING ONWARD—FORGETTING TO EAT—A BRAHMIN CONVERTED—ABDULLAH—"IN THEE MY SOUL HATH SHELTER FOUND."

OUR Mission entered upon the year 1865 with a prospect, in some respects, very dark. The Rev. J. S. Barr, a new missionary with limited experience, was left by the Church as their sole representative in India. On him fell the burdens and responsibilities which three or four missionaries had assumed in the faith that additional aid would soon be sent them. Two important branches of the work were necessarily suspended, and the remainder seriously crippled. Mr. Scott was in delicate health, and Mr. Barr was temporarily disabled by an attack of acute dysentery; their hearts sank within them when they learned that the two ministers appointed by the General Assembly of May, 1864, were not coming to their aid. Studying the best interests of the Mission, Mr. Barr felt constrained to re-open the Boys' School in the City of Siäl'kot in February, 1865. The heavy labor of conducting this school would have been greatly lightened by employing a competent native

head teacher, which Mr. Barr would have gladly done, but was obliged to re-open it without one, since it was not thought possible to pay the necessary salary. The third year since the Gujrānwā'lā Station had been occupied was running its course, but the state of the funds had not yet justified the erection of any buildings. The orphan boys, therefore, had no home; there was no church or school-building either in the City of Gujrānwā'lā or on the Mission premises; Mr. Barr had no house of his own, and could not find one to rent. Consequently, in addition to his other burdens, he was compelled, when the hot season came on, to move the Boys' Orphanage up to Siāl'kot, thirty miles distant, where there was a house; for had he left them in Gujrānwā'lā, the care of them would have prevented Mr. Swift from engaging in the important work of itinerant preaching. In addition to these discouragements, signs of coldness toward our India Mission, and a willingness to discontinue it altogether, were beginning to appear in some quarters at home. As I revert to those sad days, and attempt to follow our Mission through its many adversities, I feel like one passing "through the valley of the shadow of death," without the rod and staff to comfort him, so very dark and discouraging was the outlook.

But now, turning away from the gloomy externals, let us look at the internal condition of the work. Cut off from outside cheer, we were taught to remember the command, "Go," relying upon the pledge, "Lo, I am with you," and were led as never before to work with the single aim of pleasing him who gave the command and the pledge. I may here state that, as a general rule, the progress of the Gospel has always appeared encouraging to our missionaries, who were themselves on the field. We were not, it is true, always able, from the very commencement, to send home cheering statistical figures and glowing accounts of abundant ingatherings. How could this be reasonably expected? Harvest is not the very first thing in any field—especially not in a moral wilderness like heathen India, where a Babel of languages makes several years of

tedious application necessary in order to speak intelligibly to its strange people, and where numberless heathen institutions have grown hoary with age. Still less should great visible results be immediately looked for in the face of a formidable array of such outside discouragements as those just stated. Indeed, when we consider the language with its many difficult dialects, the moral degradation of the people, the bigotry of Muhammadans, the deep-rooted superstitions of the many idolatrous tribes, the pride and prejudice of caste, and the proverbial antipathy of the people of India to everything foreign; and then consider the smallness of the working force placed in our field, the climate in which we work, the limited means placed at our disposal, and the many difficult problems that arise—the wonder is that there was any progress at all. But God showed us blessed results, which exceeded our expectations. Although the statistics given at the close of 1864 show a membership of only 34 communicants—a membership by no means small when compared with that of many missions to heathen lands at the end of their first ten years—yet above and beyond this, and all else that can be represented by statistical figures alone, were visible results of our work which cheered our hearts and beckoned us onward.

The annual report for 1864, speaking of the state of the work at the close of that year, says, "In both stations there are many inquirers. In Siäl'kot a very encouraging spirit is manifested by the native Christians—a spirit of love and prayer, and studying to master former evil habits; all of which fill us with gratitude and the highest hopes. Gujrānwā'lā also seems ripe for the harvest, needing only the reaper's hand."

A year later Mr. Barr again reports, "Many of the members are growing in grace. To four of these we applied the rod of discipline before a weeping congregation. Contributions during the year have been rupees 45—seemingly small; but who gives one-eighth of his income [to the Church] at home? This is the lowest proportion contributed by any of our poor Christians."

But the prospect which above all else cheered our hearts in the work lay entirely outside of our incipient Christian community. The good seed which had been sown broadcast was beginning to take root in the hearts of the heathen. God's word was already moulding their inward and outward lives in a manner which showed a power and persistency that astonished as well as delighted us. This was most remarkable in the *Mcg* community in and around Jhandrān' and Zafarwāl', whither we now again turn our attention.

In the cool season of 1862 a poor, half-naked man came one day and seated himself on the ground in front of my house at Siāl'kot. As I was about to pass him by, he looked at me so very wistfully that I was constrained to stop and ask what he desired. "A tract on pantheism," was his answer, which greatly surprised me. I did not suppose that an ignorant *coolie*, such as he seemed to be, could know anything about tracts, and still less about pantheism, or that he would feel any interest in such matters. Knowing, however, that he might have some friend who could read, I brought him a copy of one of the Gospels, when, to my still greater surprise, he read a few lines of it, and handed it back, saying, "I have that book already." I brought another, and another, with similar results, until at last he read the first sentence of one, and said, "*This* is the book I want." This book was a refutation of those very doctrines which Mastān' Singh had taught in Jhandrān'.

I asked the man how he had come to know about these things. He answered that he had been taught by Pi'po.

"But do you live in Pi'po's village?" I again asked.

"No," said he, "my village is six miles from Jhandrān'."

"Are there any others in your village who are thinking about these things?" said I.

"Yes," he replied; "there are ten of us."

To my great delight I learned that poor, faithful Pi'po, forsaken, persecuted, and depressed in spirit as we had last seen him, was not only himself patiently bearing his cross, and steadily holding on his way, but actually lending a helping

hand to others, and prosecuting the good work begun in Jhandrān'.

Pi'po was a man of delicate constitution, and had suffered cruel treatment for Christ's sake at the hands of his enemies. In the hot season of 1866 he was laid up for nine days by an attack of fever. On the ninth day, believing that he had not long to live, he called together not only his wife and other near relatives not inclined to Christianity, but also his circle of intimate friends—all whose sympathies were with him in the religious movement—taking special care that none of them should be absent. Bhaj'nā, his young brother; Kanā'yā, the son of Lambardār Rā'nā, Ka'lū, Chan'nū, Chab'bū, and five others, were present. These constituted a small select band of earnest seekers, drawn together by sympathy in a union which was strengthened by persecution; and they now assembled around the dying man's bed. Pi'po believed on the Lord Jesus, and loved him; and though he had not formally confessed him by receiving baptism in his name, he now very solemnly exhorted the whole company to believe on Jesus, and follow him. Then, calling Bhaj'nā to his side, he pointed to his own wife and four children, and said in a feeble voice:

"My brother, these are no longer mine; I leave them with you. Where I am going, will you meet me there, brother?"

Bhaj'nā replied, "I know not how it is in my power, brother, to meet you after death."

"We can meet there, through Jesus Christ, if you believe on him," said Pi'po in a whisper, as he raised his finger heavenward.

"If you are sure of this thing," said Bhaj'nā, "then put your hand under my arm."*

Pi'po then, aided by his brother, placed his hand in the desired position, and lifting Bhaj'nā's arm, gently said, "I confidently believe that Jesus Christ will cause us to meet again, and we shall dwell together in one place." These were Pi'po's last words, after which he passed away almost immediately.

*A mode of ratifying a solemn promise or covenant which they feel bound to fulfil if possible.

Bhaj'nā, bereaved of his elder brother, the only one in his village to whom he could look for counsel and instruction, and burdened with the care of his brother's family, was now no longer the light-hearted lad which we have hitherto seen him, but was transformed into a grave, thoughtful and serious man. The little band of earnest seekers felt deeply affected and closely drawn together by this death-bed scene, and began with renewed diligence their search after what they had now come to think of as the "one thing needful." But they were obliged to proceed cautiously. Pi'po's widow was not in sympathy with the Christian movement; Bhaj'nā's father and mother, and many others, were not very decided; whilst bitter enemies, close at hand, were numerous and powerful. That little band, therefore, began to meet together secretly by night, in a secluded garden, where Bhaj'nā read God's word to the rest and led them in prayer. All of them desired earnestly to be able to read the Bible for themselves, knowing that this more than anything else would enable them to give answers to their enemies. Bhaj'nā, therefore, having been himself taught by Pi'po, made letters on the ground in their chosen retreat, and taught them, by the light of the moon, to the rest of the company assembled in the garden at night.

Mr. Scott, not having heard of Pi'po's death, ventured to make another visit to Jhandrān', hoping that he might succeed in doing this without arousing the spirit of persecution. Leaving his tent at the village of Dham'tal, he went up to Jhandrān', where Bhaj'nā was found weaving near his own house under a large tree. First of all Mr. Scott inquired eagerly for Pi'po. The timid young man replied only that his brother was no more, for he felt afraid to speak freely before a number of men who were there present; but on Mr. Scott's returning to his tent at Dham'tal, he accompanied him and told him all about Pi'po's death and dying words, opening without reserve his burdened and sorrow-stricken heart, and receiving in turn Brother Scott's wise counsel and tender sympathies. Before they separated, Mr. Scott gave him new copies of Matthew's

Gospel and the Pilgrim's Progress, in the place of those which had been reluctantly returned to the missionaries on a former occasion by order of the Meg council. The books received on the present occasion remain in Bhaj'nä's possession to this day, preserved with scrupulous care among his most precious treasures.

On account of the intense hatred which the Muhammadan land-holders of Jhandrän' had come to bear toward the *Megs* of their village, it was arranged that eighteen of the twenty-five Meg families should move three miles northward and build a new village one mile east of Zafarwāl'. The village was named Na'yä Pind, which means new village. Although this secession from Jhandrän' resulted from the hatred of the Muhammadans to the *Megs*, because the latter were concerned in the Christian movement, yet those eighteen families were not all in sympathy with the movement itself. As in the formation of all new colonies, it was necessary for them in this instance to have an eye to business, and so to divide off that the colony should have a variety of trades. Consequently some of the worst enemies of the Christian movement found their way to the new settlement, whilst some of its best friends were left behind. Bhaj'nä and Kanä'yä did not migrate to Na'yä Pind until the second year of the new village; and Chan'nū, another friend of the Christians, remains at Jhandrän' to this day.

When Mr. Scott learned that Bhaj'nä had removed to Na'yä Pind, he paid him another visit; for ever since the lad's attempt to follow him to Lahor he loved him very dearly, and could not rest long at a time without seeing him. It was the rainy season, and finding the water in the Deg up to his pony's back, he procured a *dooly*, in which he crossed the stream, and finished his journey. The hatred entertained by the anti-Christian party in Na'yä Pind was so intense, and the enemies so on the alert that, although Mr. Scott could preach openly to both friends and foes by day, yet he could not lodge in the village at night; the enemies would not tolerate such a thing. Near the city of Zafarwāl', and about a mile from Na'yä Pind,

the walls of a new Government building had been erected, but the roof was wanting. By taking his dooly within the building and lodging in the dooly itself, he managed to secure for the night an imperfect shelter from rain. The next morning he went over to Na'yā Pind, where Kanā'yā, the son of Rāmā, prepared for him a dinner, to which Bhaj'nā also was invited. Mr. Scott eagerly improved this golden opportunity of speaking God's word to his hosts, to which they listened with great delight, whilst they all ate and drank together in the presence of their foes, who looked angrily on; after which he returned to pass another night in the roofless building. Bhaj'nā had not the courage to follow Mr. Scott openly to his lodging place; but he knew that Scott's pony, which by this time had come across the Deg, must have something to eat, and that if he would scrape up a blanket-full of grass and carry it over as though for sale, he would not necessarily excite suspicion. So, preparing his load of grass, and quietly calling Kanā'yā to go along, he went over to Mr. Scott after nine o'clock at night, and found him in his contracted lodging-place, trying to protect himself as well as he could from mosquitoes and the rain. Mr. Scott uncorked a bottle and poured from it a spoonful of oil into a small earthen cup; then applying a match to the wick which hung over one edge, he made a dim light. Opening the Bible, he taught Bhaj'nā and Kanā'yā about Christ Jesus until midnight, after which his visitors returned to their home in Na'yā Pind.

The next forenoon, a little before Mr. Scott was to leave for Siāl'kot, Bhaj'nā summoned up sufficient courage to go alone to him. After they had spent a pleasant hour together, Mr. Scott took his young disciple by the hand, and looking him full in the face, said, "When?"

Bhaj'nā, after a thoughtful pause, placed his hand under Mr. Scott's arm, after the manner of the *Megs*, and pressing gently upwards, answered, "After sowing my grain I will come."

Scott then returned to Siāl'kot, and the little band of inquirers, with Bhaj'nā as their leader, continued to retire into

the garden under the cover of night, for the reading of God's word and prayer. At one of these night meetings, when there were six of the company present, they all formally resolved that they would come out and openly confess Christ. The names of those who so resolved are Bhaj'nā, Kanā'yā, Chan'nū, Chab'bū, Gane'sā, and a second Bhaj'nā.

When a month had passed, Bhaj'nā's sowing was over. In the evening he finished the seeding of his last little patch of ground, and the next morning, having slept very little during the night, he set out for Siäl'kot long before day, according to his solemn promise to Mr. Scott. Siäl'kot was twenty-six miles distant and this was Bhaj'nā's first journey thither. No one in his village, not even his intimate associates, knew whither he had gone. The road was strange to him, and the directions as to his way, received in answer to his inquiries, were calculated to lead him very wide of the mark. It is not to be wondered at therefore, that after a weary and anxious day's walk, during which he ate nothing, he arrived in Siäl'kot cantonments three or four miles from any of the mission houses, and was greatly perplexed at his failure to find any clue to *Pä'drī* Scott's whereabouts. After a good deal of searching and inquiry he found first the city of Siäl'kot, then the village of Hä'jipur, and finally, to his great comfort, the home of Mr. Scott on the south mission premises. Here, in answer to his inquiries, he learned that Mr. Scott was encamped six miles west of Siäl'kot, whereupon the eager seeker, regardless of bodily hunger and weariness, set out at once, asking the way as he went. Very soon he saw a tent in the distance, and was glad. Mr. Scott, who had just finished his dinner, seeing Bhaj'nā afar off, rose up from his tent door and went out to meet him, and embraced him with a father's love.

Mr. Scott inquired about his welfare, and especially about the state of his mind on the great matter of faith in his Saviour.

"I have come to you," said Bhaj'nā, "as I promised to do; as you are, so am I—*on Christ's side.*"

"When did you last eat bread?" inquired Scott.

"Before leaving Na'yā Pind," said Bhaj'nā, "I ate a little cold bread* in haste, and I chewed a bit of sugar-cane by the way."

"What! thirty-six miles on foot, with only that cold, dry breakfast and a bit of sugar-cane! You must be all but starved to death, my son."

"No, indeed," replied Bhaj'nā, "my heart has been so full of gladness, and so many anxious but happy thoughts about what I am doing have been coming into my mind, that I cared not for eating; but now I feel as if I could eat." Mr. Scott then made haste and prepared some dinner.

During the evening they both calmly considered in all its bearings the step which Bhaj'nā was now fully resolved to take. Bhaj'nā's father Doā'nā, and his mother Sanā'khī, although in heart on Christ's side, were still weak, afraid of the world, and unprepared either to take such a step themselves or allow their son to do so; it was, therefore, a question with Mr. Scott whether it would be wise to baptize the youth without his parents' knowledge. At that very time they, doubtless, were in great distress about their son, not knowing whither he had gone. Again, Bhaj'nā was married, and his bride, according to custom, was still living with her parents in the village of Ba'riyān, fourteen miles northeast of Zafarwāl', waiting until she should arrive at the proper age for her to be given over to her husband. After his baptism it might not be possible for him to get her away from her parents; it seemed but right, therefore, that he should postpone his baptism until he would make an effort to bring home his bride. In view of these things, and acting on Mr. Scott's advice, Bhaj'nā turned his face toward Na'yā Pind the next day, after definitely promising to return within ten days.

The young man's journey back to Na'yā Pind was not so joyful as to make him forget to eat. Night overtook him at

* The unleavened bread in common use is eaten fresh and hot, and is unpalatable when cold.

Philau'rā, sixteen miles east of Siāl'kot, where he slept on the ground, hungry, no man giving him to eat. At ten o'clock the following day he approached Na'yā Pind, with a very distinct remembrance of the sad experience through which he had passed on his first attempt at pilgrimage seven years before. With a trembling heart he met his father, who demanded to know where he had been. Bhaj'nā told him that he had been at Siāl'kot to see Pā'drī Scott; but finding that his father was displeased on hearing only this much, he told him nothing more. It was now very evident to him that the consent of his father could not be obtained, and that if he acted at all, he must forsake his father and mother and act independently of them.

But whilst thus cut off from sympathy and encouragement in this direction, he anticipated a very different reception in another. When the little united band assembled in the garden that night, he opened his mind without reserve, and told them all that was in his heart. He declared plainly that he had decided to be a Christian, and that he had made a positive promise to Pā'drī Scott before leaving Siāl'kot, that within ten days, having visited his parents and his bride, he would return to Siāl'kot, there to be baptized in the name of Jesus, and to openly embrace the Christian religion.

While Bhaj'nā thus definitely declared his intentions in the presence of his confidential friends, Kanā'yā, the son of Lambardār Rā'mā was present. Now Kanā'yā was a man of few words, very firm and resolute in a course once decided upon, and very deliberate in action. He was kind-hearted, even-tempered, and full of courage. As to education, he had received but seventeen days' of schooling, which, with his own subsequent persistent efforts, enabled him to read the Hindustā'nī Bible printed in Roman letters. And being twelve or thirteen years older than Bhaj'nā, seasoned by a little experience in the world, and withal a distant relative, he was just such a man as young and timid Bhaj'nā needed for a companion. Hitherto Kanā'yā had thought much and said little, but

now his time had come to speak. In response, therefore, to Bhaj'nā's declared intentions, he said: "With all my heart and soul, Brother Bhaj'nā, I am with you. Let persecution come! Let tribulation come! Let all kinds of distress come! Let come what may, I will go with you and be a Christian!" This was Kanā'yā's first speech, and from that hour he and Bhaj'nā loved each other with an affection like that of David and Jonathan.

Chan'nū was another whose heart warmly responded on this occasion. He and Bhaj'nā were of the same age and had been loving friends from their childhood, and his heart's desire was to accompany his friend to Siāl'kot; but the time set for his marriage was at hand, and just then it was impossible for him to leave.

Bhaj'nā, keeping sacredly in mind his ten-days' promise to Mr. Scott, hasted away to Ba'riyān for his bride, whose parents at first expressed their willingness to let her go, urging only that it was necessary, on this occasion, to make up for her some new clothes, which, they said, could not be ready in less than fifteen days. Now only six of Bhaj'nā's ten days remained, and he told the parents that after six days it would be necessary for him to go abroad and meet a certain person on very important business. "Perhaps," he added, "I may never return for your daughter Gulā'bī, and you will not be able to send her to me. It is better, therefore, that you dispense with the outfit of clothing, and let her go now."

Such strange and mysterious language greatly perplexed the bride's parents, but did not dispose them to send her away with him immediately as he requested; Bhaj'nā therefore reluctantly departed without her, indulging the hope that she might join him at some future time, notwithstanding his change of faith.

The time set for Chan'nū's marriage was rapidly approaching, and according to the law of the *Megs* it was incumbent on both Bhaj'nā and Kanā'yā to be present at the wedding. Although Chan'nū lived in Jhandrān', the marriage ceremony

was to take place at Dul'ham, the bride's village, which lay ten miles west of Jhandrān', on the road to Siāl'kot. Thither all the guests, to the number of several hundreds, including Kan'āyā and Bhaj'nā with all their kith and kin, were to assemble for a three days' feast, which was to begin on the ninth day; that is, the day previous to the one on which Bhaj'nā had promised to return to Mr. Scott. The time and place of this wedding feast, therefore, harmonized very well with their intended movement; and they both proceeded to Dul'ham among other guests on the ninth day, and apparently engaged, like the rest, in the festivities of the occasion.

But their feasting was only an empty form, whilst anxious thoughts filled their minds. As they reflected that night upon the step they were taking, and counted the cost, something very different indeed from carnal feasting filled their souls and tried their faith. Poor old Rā'mā! How he would mourn over Kanā'yā, his only son! And Doā'nā and Sanā'-khī, still in mourning for Pī'po, their first-born, and doting upon Bhaj'nā, the only stay of their old age—how desolate they would feel! "Can we," said the two dutiful sons, "leave our parents, now growing old and feeble, to sorrow and mourn? Oh, how can we endure to overwhelm their souls with this fresh grief, and break their hearts!"

Again, Bhaj'nā's two sisters, and his brother's widow with her four children, all dependent upon him, and all disinclined to the new religion, would feel that he was utterly forsaking them; and his charming bride at Ba'riyān—her separation from him might be sealed forever as soon as she should hear of his confessing the name of Christ. And not less strong were the ties of affection which bound Kanā'yā. Rāmdē'ī, his loving and loyal wife, endowed with intellectual and moral qualities rarely found in native women, and proud of her honorable family, would be decidedly opposed to the step which he was about to take without her knowledge, and would be more keenly sensitive than any one else to the burning disgrace; and his five fond children, as bright and promising as

any in the land, and just as dear to their father's heart as are English and American children to their parents—these, too, might be wrested from his fond embrace by his numerous heathen relatives. When the two proposed pilgrims fondly beheld all these their loved ones moving in honor at the head of *Mig* society, and joyously participating in the gay festivities of that evening, and then looked at the gulf which was to separate them on the morrow, they again said, "*Can we leave them?*"

"We love our families more now than we did before we heard of Jesus' love," said Kanā'yā and Bhaj'nā, as with bleeding hearts they communed secretly together; "they are all far dearer to us now than ever. And poor souls!—what they will suffer! They know not our intention, and we cannot tell them of it without defeating our own plans; and when they see the wrath of every one blazing forth against us, they will not be able to endure it, and will be sure to side with our enemies."

Such were some of the anxious thoughts which came with crushing weight upon the minds of Kanā'yā and Bhaj'nā amid the festivities of that night; and again they repeated to themselves the question, "*Can we leave them?*"

Sustained by the power and presence of the Comforter, they were enabled to say, "*We can, and we will, forsake all for Christ—we will take up our cross and follow him.*"

Even a shade of anxiety was felt lest something might occur to hinder them. "If those mysterious words spoken three days ago at Ba'riyān to Gulā'bi's parents should be whispered about here to-night," said they, "we would be suspected. If Chan'nū should imprudently confide our secret to his bride, who is a bigoted idolatress, our plans for to-morrow would be entirely frustrated. If our intentions should by any means be discovered, we would find it impossible to get away. We must therefore proceed cautiously."

At about ten o'clock on the second day of the wedding, Bhaj'nā and Kanā'yā politely begged the master of ceremonies to excuse them that they might attend to certain business in

Gadgor, a village three miles west of Dul'ham, on the road to Siäl'kot. The one said he wished to buy two rupees' worth of yarn, and the other was particularly anxious to procure some seed-corn. The company readily excused them under the circumstances; for what could be more necessary than yarn for Bhaj'nä's loom and seed-corn for Kanä'yä's land? Their friends, therefore, said, "Go, brothers, go by all means—but be sure that you hasten back; make no delay, for we will not dine till you come."

When once fairly out of Dul'ham they postponed their business at Gadgor for a more convenient season, and the loving and happy pair hurried on with joyful hearts and nimble steps to Siäl'kot, stopping only long enough by the way to eat a melon.

At that time Mr. Barr was our only foreign missionary in India, and was laboring in Gujranwā'lā, thirty miles distant from Siäl'kot; Mr. Scott, at the same time our only minister in the latter place, whilst managing the work of the station, was very often absent from it preaching in the District; and these two inquirers were not a little disappointed when on their arrival at the south mission premises in Siäl'kot they were informed by John Clement that Pā'drī Scott had gone on a preaching tour to Samaryāl', twelve miles distant on the Wazīr'ābād' road.

Clement recognized Bhaj'nä, and inviting both him and his companion to tarry for the night, asked them whether they would eat food which he could give them already prepared, or accept some money from him to buy food and cook it for themselves. This question rather startled them; for a moment they stood speechless, looking down at the ground and then at each other. The thought revolving in their minds was, "If we eat that which has been prepared by Christians, our caste will be broken, and never again will we be permitted to eat, drink, smoke, or in any way associate with any of our people." Stepping aside for a moment's consultation, they soon decided to eat for the first time a meal that had been prepared by the hands of Christians.

Mr. Clement urged them to remain with him until Mr. Scott would return, but they refused, being with much difficulty persuaded even to stop for the night. Posting themselves thoroughly as to the road before they lay down, they were off the next morning before daybreak, and taking a straight course across lots for Samaryāl', reached that town by eight o'clock; but Pā'drī Scott could not be found. The people of Samaryāl' gave very rough answers to their inquiries after him.

"What business have you with Pā'drī Scott?" they angrily demanded: "Do you want to be *Kirā'nīs*?"

These and similar questions were put to the two strangers, with a very contemptuous curl of the lip, and there was something intensely malignant in the opprobrious epithet *Kirā'nī*, which cut them to the quick, and made them shrink from speaking as unreservedly as they had begun to do. So they went about timidly inquiring, until at last a poor *Chuh'rā* told them that Pā'drī Scott had recently been preaching there, but had since gone to Wazīr'ābād', fourteen miles farther west.

Arriving at Wazīr'ābād' at noon, and feeling backward about making inquiries for the *Pā'drī Sā'hīb*, they spent the whole afternoon in searching throughout the city, and around the outside of the city wall, but all in vain—no sign of Mr. Scott or his tent could anywhere be found.

In the evening hunger began to remind them that they had not tasted food since they had broken caste by eating at Siāl'-kot on the previous evening. Going to a young shopkeeper to procure small change for a rupee, they made bold to ask him whether he had seen Pā'drī Scott.

"I have seen no *Pā'drī*," said the young man, "but a *Kir-ā'nī* was preaching here three days ago; with him there were two little boys and another *Kirā'nī*. He left this, and went I know not whither."

The two bewildered pilgrims now knew not whether to turn north, south, east, or west, and felt much perplexed. After considering the matter, they recollected that some one had told them that *Pā'drī* Swift, the brother of *Pā'drī* Scott, lived

at the city of Gujrānwā'lā, which, by inquiring, they learned was twenty miles south of Wazīr'ābād'; whereupon they immediately started off in that direction. After pursuing their journey southward for two or three hours, they began to feel very hungry and weary, for they had not eaten at Wazīr'ābād'; they had only changed their rupee with the intention of buying food, when the money-changer's remark diverted their attention to something of more absorbing interest than that of eating; but now the cravings of hunger must be satisfied. Stopping at a village near Ghak'kar (where are many Christians at the present day), they bought four cents' worth of meal; and having brought along no vessel of any kind, they tried from house to house to get some one to make their meal into cakes.

"Who are you?" was everywhere the first question asked, and the villagers on learning that they were weavers, sent them to weavers of the Muhammadan faith; these again questioned them sharply, and sent them elsewhere. They were once asked whether they were Hindu weavers, and on answering that they were not,* were sent away very rudely. At last, after they had tried in vain at many houses, using many entreaties, an old woman mixed their meal with water in a slovenly manner, divided it into three cakes, and gave it a kind of half baking, which made it less savory than the dry meal. Taking their unpalatable cakes out of the village, they sat down by a well, ate two of them, gave the third one to the dogs, and took an unrefreshing sleep in a filthy shed near the well. Long before day they were up and on their way, nodding drowsily, stumbling, feeling all the while extremely anxious lest Scott should be encamped at some village to the right or left of their course, and they should miss him. At length between daylight and sunrise they reached Gujrānwā'lā. Here, after some searching and inquiry, they found Mr. Swift's house, and learned that he too was absent on a preaching tour in the Dis-

* This was true now since they had broken caste by eating food prepared by Christians.

strict, and that they could probably find Mr. Scott encamped eight miles northeast, about midway between Gujrānwā'lā and Das'kā. The poor wanderers were extremely tired and hungry on their arrival at Gujrānwā'lā, and would gladly have taken both food and rest, but no one extending to them the offer of either, they pushed on without even sitting down to rest.

At the end of those eight more weary miles they did not find Mr. Scott, but had the poor satisfaction of seeing the place where his tent had been pitched, and whence he had left for Das'kā only three hours before their arrival. Another weary tramp of seven miles brought them to Das'kā, and four miles further on they espied a tent yet two miles off, and but a very short distance from Siāl'kot, whence they had started early the day before. The sight thrilled their hearts with joy, for it was the tent of him who had preached to them "*the gospel of peace*," and brought to their ears "*glad tidings of good things*."

Great indeed was their joy on reaching Scott's hospitable tent and receiving his whole-souled welcome. And deeply indeed did he regret the fact that, instead of patiently waiting out the ten days, he had so far under-estimated the worth of faithful Bhaj'nā's promise, and given them such a weary tramp. But now they were glad, and in a little while their hunger, thirst, watching, and anxiety, and their fatiguing journey of one hundred miles on foot were all forgotten.

On their way to Siāl'kot a Brahmin boy was seen sitting by the roadside, reading the New Testament. Mr. Scott invited him to come along with the rest; he followed, and became a Christian. On reaching Siāl'kot, Kanā'yā and Bhaj'nā were taken into a class of inquirers to be more fully taught.

During all this time there was great commotion at Dul'ham and Na'yā Pind. A messenger was sent out in search of the two missing men, and when he had returned and reported that they were with Pā'dri Scott in Siāl'kot, a select force consisting of the hard-hearted Diyā'lā, the ambitious and unstable

Fakīrā, the incredulous Joā'lā, and two others, started after them forthwith, and came to Siāl'kot, fully determined to carry the two "renegades" back to Na'yā Pind at all hazards. At first they tried to reason Kanā'yā and Bhaj'nā into returning. Then they offered to give them money. Next they resorted to humble entreaty, taking off their own turbans and casting them down at their feet, falling down before them in the most abject manner. Again, they appealed pathetically to their love of home and friends: "Your gray-headed father and mother," they said, "are now weeping for you. How can you break their hearts, and bring them down to the grave with sorrow? Your families are desolate. How can you thus leave them to go to destruction?" Finally, they burst out into a furious rage, and were restrained only by fear from using violence.

Whilst the constancy of those two young disciples was being put to this severe test, Brother Scott took Clement and all the other Christians into a room, and prayed for them. The ordeal to which the faith and love of the converts was subjected was terribly severe—too much so for unaided human nature; for when they were told that their old gray-headed parents were weeping and sorrowing after them, they were greatly troubled. But the Lord stood by them; and after recovering the mastery over their feelings, they answered frankly, "If we were even to die for it, we will not leave Christ; and we desire that you also believe on him; for if you do not, you cannot be saved."

After a few days, they besought Mr. Scott to administer to them the rite of baptism. As long as a convert neglects or postpones this ordinance, the heathen count him as belonging to their own ranks. It matters not so much what he may say; he may talk and preach like a Christian, yet as long as he does not publicly comply with Christ's command by receiving baptism in the name of the Father, Son and Holy Ghost, his moral influence is not with Christ but against him; he does not fully confess him before men; he does not bear his reproach

nor take up his cross. It would be an easy matter to build up a large church in India if baptism were treated as an unnecessary thing (as has sometimes been the case), but such a church would not be one that honestly confessed Christ, taking up his cross and bearing his reproach. In the light of these things we can easily understand the importance attached to baptism, not only by missionaries, but by all true converts.

A convenient day in November, 1866, was set, when Kan-ā'yā, Bhaj'nā, Abdul'lah and three others were formally and solemnly received into the Church; and we can well appreciate their feelings on this joyful occasion, as expressed by Bhaj'nā, who had loved Jesus for seven long years. He said, "*The great desire of our hearts is at last fulfilled; we have now given ourselves up to Jesus Christ.*"

" In Thee my soul hath shelter found,
And Thou hast been from foes around
The tower of my defence;
My home shall Thy pavilion be;
To covert of Thy wings I'll flee,
And find deliverance."

CHAPTER XVIII.

AMONG WOLVES.

THE NEW CONVERTS VISIT THEIR OLD NEIGHBORHOOD—WIDESPREAD AND INTENSE EXCITEMENT ON THEIR ARRIVAL—HEATHEN RELATIVES MOURN, USE ENTREATIES, ARGUE, APPEAL TO THEIR FEELINGS, BURST OUT INTO ANGER—WHO CAN BE A LAMBARDAR?—CONVERTS MOBBED AND BEATEN—THE RINGLEADER, HUMBLLED, GIVES THE CHRISTIANS SOME LAND—OLD ENMITY STRONG AS EVER—TWENTY-FIVE MEN SECRETLY LEAGUE AGAINST NEW CONVERTS—SEPARATION FROM DEAREST FRIENDS—COMFORT FROM THE WORDS OF JESUS—CHRISTIANS ATTEND A WEDDING AT BA'JO-KA-CHAK—BHAI'NA AND HIS BRIDE BOTH THERE—NOT PERMITTED TO EXCHANGE A WORD—AN AMIABLE AND AFFECTIONATE MOTHER-IN-LAW—THE GRUFF FATHER-IN-LAW—RU'RA, THE BEAR—"SATAN'S AGENT"—A SCHEME TO GET THE CONVERTS TO DENY CHRIST—LOVING LA'DO'S TEARS AND ELOQUENCE—RU'RA'S PARTY AND LA'DO'S—RU'RA COUNSELS VIOLENCE AGAINST THE CHRISTIANS—CONVERTS ESCAPE WITH LA'DO TO SALOWAL—PURSUED BY RU'RA'S MOB AT MIDNIGHT—"BEAT THEM TO DEATH IF THEY DO NOT RECAAT"—ON THEIR KNEES AND READY FOR DEATH—THE VOICE OF A RESOLUTE WOMAN—"WE'LL COUNT YOU AS ONE OF THEM"—"DARE YOU LAY HANDS ON MY MOTHER?"—GREAT UPROAR—THE OPEN DOOR—"THE SNARE IS RENT AND WE ARE FREE"—KA'LA PA'NI—SCOTT CASTLE.

“**B**EHOLD, *I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*”

After the new converts had been taught and confirmed by the brethren at Siäl'kot for a period of three months, Mr. Scott and Mr. Clement, accompanied by Kanā'yā and Bhaj'nā and one other Christian, went to Zafarwāl' and pitched their tent just outside of the town. The village of Na'yā Pind, being only about a mile distant, was soon agog at the news of their arrival; and a promiscuous multitude, gathering from every direction, came to see the two men whose mysterious conduct was the all-absorbing topic of conversation. A general feel-

ing of indignation at Bhaj'nā and Kanā'yā for turning Christians, pervaded the city of Zafarwāl' and all the villages around it for many miles. Not only *Megs*, but Hindus of other castes bearing no affinity to them, and Muhammadans, who hate Hindus of every caste, were drawn together by the intensity of their common hatred of these new converts; and nowhere else was this hatred so intense as in their own village, and in the homes and hearts of their own relatives. The "almost Christians" of the Meg community were either carried along with the multitude by the intensity of popular excitement or terrified into silence; and our little Christian band of six men, encamped in the suburbs of Zafarwāl', stood face to face with the angry and excited multitude.

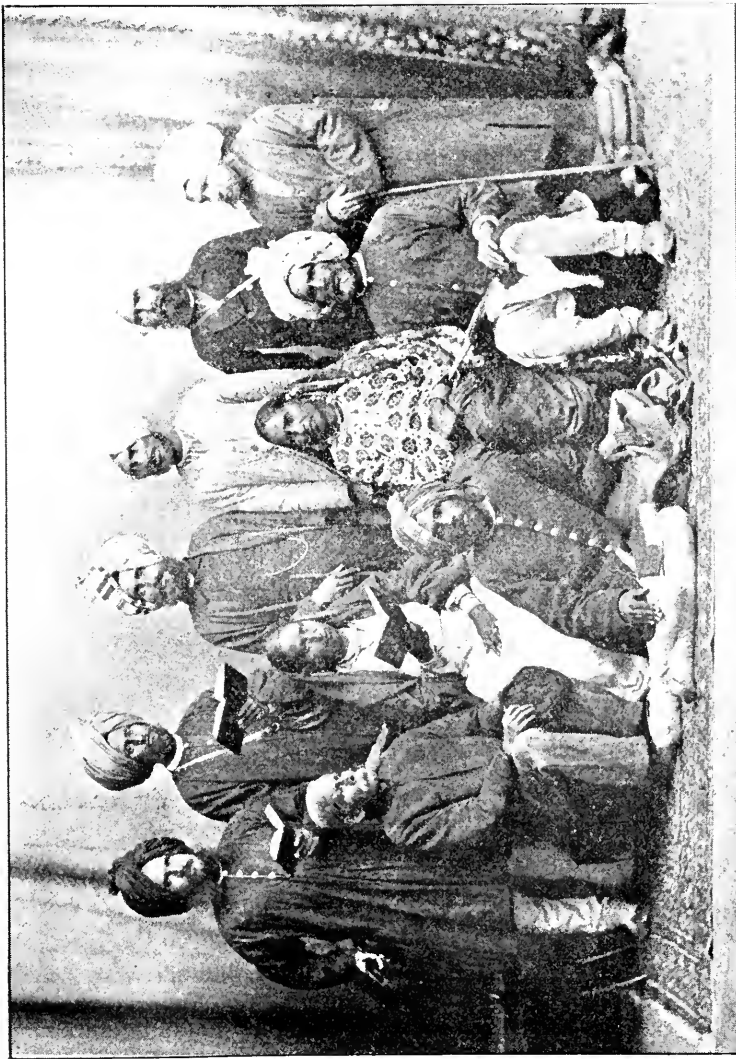
Rā'mā, Doā'nā, and Sanā'khī, with faces all disfigured by excessive weeping, displayed their dishevelled gray locks before their two "apostate" sons, beat their breasts in demonstration of bitter grief, and said, "Return to our religion, or we shall die."

To this tender parental appeal, Bhaj'nā and Kanā'yā replied, "We never found any consolation for our hearts until we committed ourselves to Jesus. Come you also to him, or you will all surely perish."

The other relatives of the two new converts, who were out in full force, thought it a marvelous thing that these sons, these once loving and dutiful sons, could not be moved by the grief, tears and entreaties of their aged parents. Taking them aside one by one, they themselves renewed the effort to draw them with cords of love, saying, "Brothers, you are not beyond all hope; you are still very dear to us; we are willing to receive you again, if you will only return to us."

They replied, "We have entrusted our souls to Jesus Christ, who is the maker of the whole heaven and earth, and we will never leave him, let happen what will, even to the giving up of our lives."

Lambardār' Diyā'lā on hearing this declaration of their faith, stood before them, and notwithstanding his official posi-



Bhajñā. Paul Nasārañī. John Samuel. Labñā. Säbur Masāñh. Mr. Makdām Bakhsh.
 Mr. Mukarjī Basso. Rāmdel. Kanāyā.
 Hamīd-ul-Dīn.

tion among the *Megs*, and the honorable esteem in which he was held, humbled himself to the dust, that he might induce them if possible to return to their former religion. Baring his lofty head, and casting his snow-white turban at their feet, he said, "My sons, you are not yet harmed beyond remedy. We will be glad to receive you again as part of ourselves." Then addressing them separately, he continued: "Bhaj'nā, you are an *only son*. Behold your sorrowing father and mother! Kanā'yā, your mother is no more, and your old father is left desolate; you too are an *only son*, and will you leave him? Oh, how can you thus bring their hoary heads with sorrow to ashes!"

"Oh, Uncle,"* they replied, "can we leave Christ and profess our belief in your false religion, which has no God? No, Uncle, such a thing can never be."

Rānde'ī, as already intimated, was a noble specimen of a native woman, and a loving wife to Kanā'yā¹; but public opinion is as iron-handed a tyrant in India as elsewhere. "What the neighbors think," exerts as profound an influence over the women of India as of Great Britain or America. Little children, too, although they cannot take an active part in religious fanaticism, can nevertheless see which way the storm blows, and can feel the effect of its violence. Basso, Kanā'yā's first-born, was a fine girl of nine years, and, both physically and intellectually the very image of her mother Rānde'ī. Lah'nū and Gan'dū were intelligent, obedient, and industrious boys, of whom their father was justly proud; and sweet little Mak'hān, the youngest but one, was her father's favorite, and about as beautiful and lovely in Kanā'yā's eyes as a child could possibly be to the most affectionate parent. These lovely children gathered around Kanā'yā, sobbing and crying, and wondering why their good papa, whom they had all along loved so dearly, had now become so wicked. Rānde'ī stood before him weeping, ever and anon giving vent in short and broken utterances to the inward bitterness of her soul, and pathetically

* "Uncle" is often used as a term of respect only.

entreating him to return—"Oh, my husband, come home, come home again! Care for your children! Come home to me! Oh, what have the *Pä'drīs* taught you? Bhaj'nā, that vile creature, has ruined you! Alas! this disgrace, alas! And you are separated from me!"

Kanā'yā, struggling manfully to suppress his rising emotion, replied, "Oh, Lahnū's mother, if but you are willing and will speak your consent, I will return to Na'yā Pind to-morrow, and dwell with you and our dear children. I will do for your support and comfort as much as I ever did, and care for you as affectionately; but I will do it all as a Christian, and will remain a *Christian*."

The assembled crowd, perceiving that all these most touching appeals from the nearest and dearest earthly relations proved ineffectual, wondered at the change which had come over the two "perverts," and losing all hope of moving their "hard hearts," turned away in anger, and went every man to his own village; the Christians entered their tent, prayed earnestly for their enemies, and retired for the night. It was Saturday.

A *Lambardār* of a town or village must be a man of some property, because the Government holds him responsible for the rents of land cultivated by the men of his town or village; or if there are several *Lambardārs* in the same village, each is responsible for the rent of a certain part of the village land. The villagers in choosing a *Lambardār*, and the Government in confirming their choice, have regard to heirship, and prefer one who is the son of a *Lambardār*; but they also have an eye to his force of character, managing ability, and general influence in his community. Ha'san Khān, of Zafarwāl', had a large *Lambardārship*, extending over 600 acres of Zafarwāl' land, and including the portion set off to Na'yā Pind. He was a Muhammadan, and a man of great influence and force of character, and a most zealous opposer of the Christian religion. In the new village community at Na'yā Pind there was no man better fitted in every way for the position of *Lambardār*

than Kanā'yā; consequently his movements were watched with a jealous eye by both Ha'san Khān and Diā'lā—not so much that they were opposed to his merely coming into the Lambardārship; but, regarding him as a man of influence through whose persuasion others might become Christians, they doubted “whereunto this would grow” if he were not kept down. They, therefore, set themselves against him with great zeal and determination, being specially zealous to prevent him from speaking to any of his relatives, lest he should persuade them to become Christians.

On Sabbath morning, after breakfast and prayer, and a brief consultation with Mr. Scott, Kanā'yā took Bhaj'nā with him to Na'yā Pind and entered his own house. Rāmde'ī seated them, and they began to explain:

“You must not think,” said Kanā'yā to his wife, “that I love you and the children any less because I am a Christian; I will be a better husband and a better father than before; and you must not imagine that I am going away, or that I wish to be separated from you all. It is my wish and intention to live in my own village, in my own house, and with my own wife and children, whom I dearly love.”

Kanā'yā had scarcely well begun to speak, when behold, the courtyard of his house was filled with an angry and excited mob, which having seen him enter his own door, instantly collecting, with Ha'san Khān and Diā'lā as ringleaders, encompassed his house and thronged the courtyard. “*Seize them! Beat them! Beat them to death!*” shouted Diā'lā, in a loud and commanding tone. “*Why will they not hearken to our words?* They will ruin all our people with their new religion.” Ha'san Khān rushed into the room where the family were assembled, and began beating Bhaj'nā and Kanā'yā with his fists. Then, remembering that blows from the hand of so honorable a man as himself were altogether too good treatment for such vile wretches as he regarded Christians to be, he took off his shoe and beat them with it, and boiling over with rage reviled and threatened them, forbidding them ever again to venture into the village.

Against such cruel treatment the natural love of Doä'nā and Rā'mā for their own sons, prompted them to remonstrate; fear also seized Ha'san Khān and Diä'lā, lest the Government might call them to account. These circumstances, together with the outcry which Bhaj'nā raised, had the effect of moderating their violent proceedings, when Kanā'yā and Bhaj'nā escaped, half naked and badly bruised, and returned to their brethren, who, having heard the uproar from their tent, were hastening to their aid.

Mr. Scott reported this affair to the Government authorities at Zafarwāl', not that he wished those evil doers punished, but that they might be restrained, by a wholesome fear, from further violence. But no one in Na'yā Pind could be prevailed upon to come forward as a witness and confirm Mr. Scott's report; he and the Christians who were with him, therefore, made their own statement to the Government, after which they met together and prayed the Lord to soften the hearts of their opponents.

That same evening Ha'san Khān, moved by fear, and wishing to conciliate Mr. Scott, came to him of his own accord, confessed his fault, and, before leaving, promised to sell him, at a reasonable price, eleven acres of land at the south side of Zafarwāl'—a concession of vast importance to our mission work, as will hereafter appear. Also afterwards witnesses came forward from Na'yā Pind and confirmed the report which Mr. Scott had made to the Government. Ha'san Khān, who had acted as ringleader in assaulting the Christian converts, was fined, and placed under a bond of two hundred rupees to keep the peace; but the fine was remitted at the request of the Christians themselves.

That arch enemy of the Christians, Ha'san Khān, having thus, from motives of fear and policy, put on an outward appearance of friendship, and others being brought under a wholesome fear of Government, Kanā'yā and Bhaj'nā once more began to visit Na'yā Pind, and testify to their households "*the Gospel of the grace of God*," and were not long in

finding that the old enmity was as strong and deep-rooted there as ever. The men of the village, especially those related to the new converts, spoke evil to them and of them, cursing them with great bitterness. Twenty-five men of the village met secretly and resolved to put a stop to Kanā'yā's visits, to bar him from all intercourse with his children, and not allow him so much as to speak to his wife, lest he should persuade her to become a Christian. They agreed that if he should ever come to preach to her they would arrest him as a thief, and accuse him before the judges of the civil court; and two men were detailed to watch for him day and night.

Rāmde'ī, whilst always treating her husband and his friend kindly, and never allowing her temper to become ruffled in the least, was not a Christian. Standing firm with the opposition, she refused to make any show of yielding as long as she was not convinced. Her independence of mind—remarkable in a native woman of India—and her outward consistency with the state of her heart in regard to the Christian religion, elicited the remark from Mr. Scott, that if Rāmde'ī should ever become a Christian she would certainly be a convert worth having. The opposers also appreciated such a character as a strong bulwark of their heathen religion.

Kanā'yā and Bhaj'nā, though not aware of the secret combination against themselves in their village, knew enough to make them feel that they were effectually cut off from father and mother, wife and children, house and land. When a little leisure had given them time to reflect upon their situation, they sat down, New Testament in hand, and read the words of Jesus:—"Think not that I am come to send peace"—"Ye shall be hated of all men for my name's sake"—"A man's foes shall be they of his own household"—"He that loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me; he that taketh not his cross and followeth after me is not worthy of me." "Marvel not, my brethren, if the world hate you"—"If the world hate you, ye know that it hated me before it hated

you"—"If they have persecuted me, they will also persecute you."—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." From these and many other like words did the two persecuted disciples take comfort in their pilgrimage, often exclaiming in the fervor of their first love—"How true! O how true and how precious are the words of Jesus! And how sweet it is to know that we are treated just as he was!"

Whilst Mr. Scott and his Christian companions and fellow laborers still occupied their tent at Zafarwāl', word reached them of a wedding about to take place four miles east, at the village of Bā'jo-kā-chak, at which Doā'nā and Sanā'khī and all the rest of Bhaj'nā's relatives were to be present. As hundreds of people, all excited on the subject of the new religion, would be assembled on this occasion for a stay of several days, affording an excellent opportunity for publishing the Gospel far and wide, Mr. Scott and his company started off immediately, not even delaying so long as to take their tent with them, lest the golden opportunity should be lost. Amongst those who were to make up the happy throng at Bā'jo-kā-chak, was one in whom Bhaj'nā felt a deep interest; Gulā'bī, his enchanting bride, was to be there as one of the honored guests, and the prospect of possibly finding an opportunity of rescuing from captivity and possessing himself of her who was his by right, and bearing her away triumphantly to make happy a home of his own, raised the hopes and quickened the steps of the young man and his sympathizing companions, as they hastened towards Bā'jo-kā-chak.

Camping out under a large tree near the village, the Christian band was soon the centre of interest to the assembled guests, who eagerly crowded around them, curious to see *Kirā'nīs*—especially the two who had just broken caste and separated from their own tribe, and whose change of religion had now become the exciting topic of conversation.

The bitterness with which the new converts were reproached and reviled by their own relatives—all present on this festive occasion—for faithlessly and impiously forsaking the religion of their ancestors, was intense. On the other hand Messrs. Scott and Clement improved the time by meekly, yet earnestly and diligently, preaching the love of Jesus, taking special pains to assure their hearers that those who had now become Christ's disciples would, in every relation of life, be better men than before; and better to *them*, if only welcomed once more to their midst.

Gulā'bi, as Bhaj'nā had fondly expected, was there, but found no opportunity of speaking to her husband; whilst he found his way completely barred against speaking a single word to her. So watchfully and constantly was she guarded by her near relatives, that no possible chance remained for them to exchange a solitary word. They were really truly married, their nuptials having been publicly and formally celebrated in the usual manner of their caste. They had also at the time of their marriage enjoyed each other's company for one brief week, after which she returned, according to custom, to live a while longer with her parents. During their brief and only intercourse she had vowed to be his, and definitely and decidedly expressed her devotion to him. That she did so unconstrained and of her own voluntary choice admitted of no doubt in Bhaj'nā's mind, and she was now justly regarded by him as his own wife—joined to him by a bond which nothing but death should ever be allowed to sunder. But now, in the very midst of a marriage festival, where hundreds of merry guests all around them were feasting and revelling to their heart's delight, an occasional glance despondently cast at each other was the only poor tantalizing comfort which the unhappy pair were permitted to realize from their sacred union.

It will, doubtless, be of interest to the reader to have a slight acquaintance with some of the prominent guests at the marriage in progress at Bā'jo-kā-chak, who were related to Bhaj'nā and Gulā'bi—especially the latter—and I will here give some of them a brief introduction:

Lā'do, the mother of Gulā'bī, from the village of Ba'riyān, was handsome, and much beloved for her sweet temper and gentle manners. To her, Bhaj'nā was a model son-in-law, with the single exception of his being a Christian, whilst she in turn was his beau-ideal of a mother-in-law. So affectionate—so motherly—not reproaching him, as did others, for his change of religion, which she regretted as deeply as any, but weeping bitterly at the thought of it whenever they met, and always addressing him as *Me'rā Put'tar* (my son), or *So'nā* (gold) or some other like term of endearment—her influence over the youth was almost supreme.

Lak'hū, the husband of Lā'do, was a large, well-proportioned man, of stern countenance, and very thorough both in his business transactions and in his religion; carrying himself with dignity, and always speaking his few words right to the point, he impressed those who approached him with feelings of positive respect. Zealously attached to idolatry, he was of course decidedly opposed to Christianity, and was prepared to enter readily into any scheme that was adverse to Christians and their religion.

Rū'rā, the husband of Lā'do's elder sister, a heavy set, coarse, burly man, with a huge black beard, was ambitious, officious, hot tempered and overbearing,—as genuine a bear as a man could possibly be. Among the Christians he was known by the significant title of "Satan's agent," because of his publicly and rudely opposing the preaching of the Gospel whenever he found an opportunity. An atheist of the *Gulāb dā'sī* school, he could dare to rail blasphemously against the God of heaven, and even to assert that he himself was God. Rū'rā's zeal to bring about Bhaj'nā's apostasy, or, failing in this, to effect a total separation between him and Gulā'bī, knew no bounds. This enemy's village-home was situated a little north of the scene of the wedding, within the bounds of the kingdom of Kashmīr. The bride of the present occasion was Lā'do's niece.

North of Bā'jo-kā-chak lay the village of Sālowāl', where

lived the mother of a little bride—long since dead—who had been espoused to Bhaj'nā when he was a child. Sālowāl' was full of people of the *Meg* tribe, as was also Jhandrān', Ba'riān and Bā'jo-kā-chak; and in all of these villages the *Meg* families were extensively related by intermarriages. We now return to the wedding in progress at Bā'jo-kā-chak.

The large circle of Bhaj'nā's relatives may be viewed as consisting of two parties, the one embracing those who were personally attached to him, and at least some of whom saw more or less good in Christianity; the other, those who were not personally interested in him, and were bigoted heathen. We will call the former Lā'do's party, and the latter Rū'rā's. On one point these parties were agreed—both being alike desirous that Bhaj'nā should deny Christ, and return to the *Meg* religion. For the difficult task of winning him back to heathenism, no person in all that assembly was so well qualified as was Lā'do, and to this business she addressed herself with a zeal and tact which would have been worthy of a better cause.

First of all, Lak'hū, her own husband, was put forward to request Mr. Scott to go away to Zafarwāl', and leave Kanā'yā and Bhaj'nā at Bā'jo-kā-chak. Scott, rather to their surprise, very promptly complied with their request. Believing that the two Christians were genuine converts, and sufficiently instructed to be able to give an answer to those who should ask about their hope, and believing also that an attempt on their part to stand alone would do them good, he left them and returned to the tent at Zafarwāl'. Lā'do and her coadjutors immediately began to put the rest of their scheme into operation, feeling confident of success as soon as they had the converts alone, being totally ignorant of the deep and radical change which God had wrought in their hearts.

The wedding-feast was duly prepared, and *Pū'drī* Scott being disposed of, the next part of the scheme was to invite the two converts in a most friendly and cordial manner to sit down and partake as honored guests. This was to be followed up by a course of kind treatment, which it was believed

would gradually and entirely re-instate them in their ancestral faith.

Kanā'yā and Bhaj'nā having learned that the kingdom of God did not consist in meat and drink, raised no objection to eating, even though well aware that their so doing would be viewed as an act of the most intimate friendship. Lā'do and her party were delighted. Viewing religion as something which consists only in eating and drinking and other outward acts, their hopes were raised high, and they became sanguine of complete and speedy success, on finding the Christians willing to sit down with them at this wedding-feast.

Rū'rā's party, including a wide circle of *Megs* who felt no personal friendship for Bhaj'nā, seeing him and his Christian companion about to eat with the other guests, rose up with a most emphatic "*No! No!* If these *Kirā'nīs* are permitted to eat with us, our caste too will be broken; we will be polluted, and left without a religion." Nothing will rouse a Hindu community like a question of eating, drinking, and such other acts as *affect their caste*.

The two parties were instantly arrayed against each other. Lā'do's friends declared that there was no danger, that eating with them could do no one any harm; whilst the other party loudly objected that it would never do. The contention spread wider and wider, and grew hotter and louder, until every one became involved in the general tumult. Rū'rā (who, I omitted to say, held the position of Civil-Ecclesiastico-Chief-Judge in the *Megs'* little court of arbitration, which is called a *Panchā'yat*)—thinking the occasion had now arrived for him to show his authority, rose up, and sharply rebuked Lā'do and all those who had joined in her scheme, for daring to propose seating two *Kirā'nīs* at the table of a *Meg* brotherhood. Then roughly seizing Kanā'yā and Bhaj'nā, he violently thrust them out of the room in which the entertainment had been spread.

It was ten o'clock at night. Lā'do, Doā'nā, Sanā'khī, and others who sympathized with their liberal and gentle policy, obeying the more tender impulses of their nature, followed

their two persecuted relatives who had been so summarily ejected, audaciously declaring that when their own sons could eat, then they too would eat, and not until then. Indeed, among them were some who were not led on by natural affection only. The sweet voice of Joā'hir Masih' and the eloquent appeals of Pā'drī Scott, which had enchanted them at Jhandrān' some years before, had not yet died away, and the Spirit of God was doubtless striving with some of them at this very moment. But now, fearing that perhaps they had espoused the Christian cause by this overt act, they became alarmed, and began to feel as though the *Meg* caste was going to ruin, and began to taste, along with their Christian relatives, something of the bitterness of excommunication.

Lä'do, the leading spirit of her party, though having less of gospel light than some of the others, thought matters were becoming desperate indeed. Calling Bhaj'nā and Kanā'yā and their near relatives into the bride's house next door, she gave herself over to unrestrained weeping. As soon as she had recovered sufficiently her self-possession, she began with the eloquence of an aggrieved and broken-hearted mother to expostulate with her son-in-law—"Oh, my son, why do you bring this reproach upon us? Why do you thus dishonor us? Behold, we are now become as outcasts and infidels. You have embraced a religion which separates father and son, mother and daughter, husband and wife, and sunders all the sweet ties of love and friendship. What profit have you found in such a religion? Better, far better, had it been if you had died with your brother Pi'po, for then we could have borne your loss with resignation, as we have borne his. But now, living, you load us with an infamy that is insupportable. To endure it and live is impossible. Death only can end it."

Never before had Bhaj'nā's soul been so powerfully swayed as it now was by the loving words and tender appeals of Lä'do. It was as though some mighty forces of the powers of darkness had combined to overcome him, and compel him to recant. The wily tempter, like an angel of light in the person

of the weeping and affectionate Lā'do, seemed almost to move his very lips to comply with her wishes, whether he would or not, until remembering Jesus, he rallied; then suddenly obtaining the victory, as it were, over a deadly and almost victorious foe, he burst forth passionately with a renewed and vehement declaration of his faith in the Lord Jesus.

While these things were transpiring in the privacy of the bride's house, Rū'rā was inciting his party to resort to renewed acts of violence, and putting forth his utmost exertions to work his followers up to this point, with full intent to shut Kanā'yā and Bhaj'nā in the room where they then were, and beat them until they should recant. When Lā'do and her party were apprised of Rū'rā's wicked intentions, they held a hasty consultation with some sympathizing friends from Sālo-wāl', and by their advice carried off Kanā'yā and Bhaj'nā to that village. Rū'rā collected a mob and pursued them. The refugees entered the house of one whom we may call Bhaj'nā's first mother-in-law—the mother of his deceased infant bride, of whom mention has already been made. The old mother was a wise and resolute woman, and Bulan'dī, her stalwart son, was worthy of such a mother.

New converts seldom enjoy a moment's peace, and here too, immediately upon their arrival, an animated discussion began; for whilst many of their friends stood ready to shield them from violence, yet all with one accord most ardently desired our two friends to renounce Christianity, which was costing them so dearly, and even imperiling their very lives. Some argued with them, some abused them, and others wept; whilst a few imputed to them sordid and selfish motives for becoming Christians. They, on the other hand, endeavored to answer their opponents from the Scriptures with meekness and love.

Scarcely had these discussions been fairly begun in this place of refuge, when Rū'rā and his mob were at the door. A number of those who belonged to Lā'do's moderate party went out to meet them, leaving Bhaj'nā and Kanā'yā sitting by themselves on the floor near one end of the room, a very

long one, with the New Testament and Pilgrim's Progress before them, which were their constant companions and only weapons. From the place where they sat they could not gather much from the noisy and confused conversation of the two parties outside; but from the little which they overheard, they discovered that there was something up, about which the two parties were divided and in a state of intense excitement. Just enough was heard to rouse their suspicion that some serious mischief was brewing for themselves. Presently the contending parties rushed tumultuously into the far end of the long room in which our two converts were seated, the door being locked behind them. Rū'rā, himself highly enraged, exerted his utmost to incite the others and to secure the unanimous consent of all to the murderous proceedings which he was eager to begin, his deliberate purpose being to beat the converts to death if they would not recant. Before he could do this without danger of detection the coöperation, in some form, of all was necessary. By his impetuous zeal and the commanding influence of his official position, he had succeeded in intimidating Lā'do's party, and in getting all his preliminary arrangements nearly completed, when, as a lull precedes a storm, the noise and turmoil of the mob ceased.

Kanā'yā and Bhaj'nā, still seated apart from the crowd, are by this time fully aware of Rū'rā's intentions. They know full well that men in the heat of passion disregard consequences, and that influential men in Rū'rā's position sometimes actually commit murder, and are enabled to conceal the crime by intimidating those who witness it; and the harmless followers of the meek and lowly One sit trembling like kids in a den of wild beasts.

"Their cruel foes around them throng,
Like bulls of Bashan, fierce and strong;
Which open wide their mouths to slay,
Like lions roaring on their prey."

"Their anger burns very fiercely," said Kanā'yā to his companion in an undertone, "and it seems that we are entirely in their power; very likely they will murder us."

The youthful Bhaj'nā trembled, and said, "My brother, what shall we do?"

"We will pray," said Kanā'yā. So they knelt down, and the elder prayed in a voice which was audible to his companion, but not to the lawless crowd: "O Lord, if it be thy good pleasure, deliver us from the paw of the lion; but if this be not thy will, call us now to thyself. Amen."

And now overhearing some of the crowd saying, "Beat them until they give up this religion," they said one to another: "No, we cannot give up this religion, for we have no desire for any other."

Then one of them remembered the pilgrim "Faithful" and his happy end, and said: "If Jesus calls us to himself, we shall just now realize that happiness which we have been seeking, 'Many that are first shall be last, and the last first.' Perhaps we shall be among the favored ones who shall go first to him."

Whilst these faithful Christians were thus confiding to the Lord's keeping all that they held most precious, and sweetly resigning themselves to his will, suddenly a voice in the far end of the long room—the voice of a brave and resolute woman—was heard vehemently declaring: "*Such a wicked deed shall not be done in my house; not a hand shall be laid on these lads.*" And turning to Rū'rā, she continued: "Are you not afraid of the English Government?"

Rū'rā, now fully prepared to begin his cruel work, was not a man to brook contradiction. Rushing upon the speaker, Bulan'dī's mother, and seizing her with his brawny hands as though he would choke her to death, he demanded in a voice that trembled with passion, "*You* will not let us do it? Hold your tongue! What have *you* to do with the Government? And what do *I* care for the Government? If you say another word we will count you also as '*one of them!*'"

On the instant Bulan'dī's anger was all ablaze, and regardless of Rū'rā's age and official position, he sprang upon him shouting defiantly, "*Dare you lay hands on my MOTHER?*"

The noisy clamor of the contending parties now became

deafening; the lights were extinguished, and the door from some unknown cause was thrown wide open. Kanā'yā, seeing the two parties hotly engaged, and noticing the open door, called to mind how Jesus, when thrust out of Nazareth by the mob which led him to the brow of the hill to cast him down headlong, "passing through the midst of them went his way;" and rapidly whispered into Bhaj'nā's ear: "See, brother, the Lord has opened the way for us." Then passing out unnoticed, they were soon hid in the midnight darkness; and sometime during the latter part of the night they reached the tent of Brother Scott at Zafarwāl'.

Tears flowed freely as the two refugees told of their imminent danger and wonderful escape. Brother Scott was greatly troubled that he had left them alone, and feelingly exclaimed to the weeping brethren, "While you shed tears of water, I weep tears of blood." And as they all talked and prayed and feasted on the precious words of the Lord Jesus, brought to mind by the experiences through which he was making them to pass, the morning dawned—

"Blest be the Lord; let praise be given,
That we escaped from death so nigh;
As when the fowler's snare is riven,
The bird escaping soars on high.

"The snare is rent, and we are free,
Our grateful souls to God arise;
For all our help has come from Thee,
Great maker of the earth and skies."

When a man is banished by the English Government to the Andaman Islands, the natives say, "He is sent to *Kālā Pā'nī*." And to be sent to *Kālā Pā'nī* is a punishment which they dread more than even death itself. Many of the relatives of Kanā'yā and Bhaj'nā verily believed that the forsaking of caste and heathenism for Christ, would, in some way result in the converts being sent to *Kālā Pā'nī*. Mr. Scott justly deemed it a matter of vital importance to the Christian cause that this prejudice should if possible be overcome; he therefore earn-

estly desired these first two converts of that neighborhood to settle down in the midst of their own people. Could this only be accomplished, he believed that by their holy lives many of their simple-minded neighbors would be won over to Christ. Ha'san Khān's offer of eleven acres of land within half a mile of Zafarwāl', within a mile of Na'yā Pind, and within three or four miles of Jhandrān', opened the way for the nucleus of a Christian settlement. The land, it is true, was barren, and so badly "infested with witches," that the people of Zafarwāl' were afraid to pass through it; but these difficulties would soon vanish before Christian faith and industry, and Mr. Scott prolonged his stay in Zafarwāl' until he had secured this piece of land. Henceforward this eleven-acre lot was the place where he and other missionaries pitched their tents whenever they visited that section of the mission field. From that time forward Kanā'yā and Bhaj'nā made it their permanent place of abode, and it became a spot where Christian fugitives could find rest for the soles of their feet.

As this little Christian settlement will find a place in the remainder of our narrative, and as much inconvenience arises from speaking of a place that has no name, I will venture to name it, Scott Garh. *Garh*, means Castle, and is much used as a termination of the names of towns in India. The English reader will of course Anglicize it by dropping the final h, or if he choose he may call it Scott Castle.

CHAPTER XIX.

THE UNSUCCESSFUL SUITORS.

THE GOSPEL PUBLISHED AT A WEDDING—MY OWN GULA'BI OR NONE—KANA'YA AND FAMILY SEPARATED—A VISIT TO GULA'BI'S VILLAGE—THE UNGRACIOUS FATHER-IN-LAW—"WE ACKNOWLEDGE NO RELATIONSHIP"—KEEP YOUR GOD TO YOURSELF—BHAI'NA ENCOURAGED TO VISIT HIS BRIDE'S HOME—GRIM SILENCE, SALUTATION NOT ACKNOWLEDGED—"THRUST HIM OUT!"—"I CAME TO TALK TO MY WIFE"—"ONLY SAY 'I AM NOT A CHRISTIAN,' AND TAKE GULA'BI WITH YOU"—"I CANNOT DENY THE LORD JESUS"—CAST OUT—TWENTY-FIVE MEN LEAGUED SECRETLY AGAINST KANA'YA—"WE HAVE CAUGHT YOU"—BETTER NOT TO FIGHT—ENEMIES HELD AT BAY—"DO NOT WANT YOU HERE"—DISTRESSING RUMOR ABOUT KANA'YA'S FAMILY—INTERVIEW WITH RAMDE'I ON THE PLAIN AT MIDNIGHT—THE BABE MIGHT AWAKE—IF HE MUST BE A CHRISTIAN LET HIM KEEP IT TO HIMSELF—COME YOU AND JOIN HIM—IMPOSSIBLE TO FORSAKE ALL THESE FOR CHRIST—RAMDE'I DEEPLY DISTRESSED.

THE expedition of Mr. Scott and his brethren to Bā'jo-kā-chak was in one respect a success, affording them a good opportunity to witness for Christ. The concourse of wedding guests was large; excitement was intense, and the two young disciples stood firm under the severe tests to which they were subjected. All that transpired there would afterwards be talked of in hundreds of *Mg* households, and many would at least be led to ask who Jesus Christ is, and wherein the secret of his attractive power lies.

But in another respect this expedition was an entire failure, since Bhai'nā did not succeed in bringing home his wife. He saw her there in the crowd, and she saw him; but they were jealously watched, and through the untiring vigilance of their relatives, were not permitted even so much as to speak to each other.

After this failure to secure Gulā'bī, the disappointed Bhai'nā

was advised by some to forsake her and seek another partner; but he replied, "No, it must be my own Gulā'bi or none—she loves me and has pledged her word that wherever I go there will she go with me; this I am sure she spoke for herself, from her own heart. She is mine—a part of my very self; and now that she is in the power and under the control of others, I will patiently bide my time, until by persuasion, or, if necessary, by law or even by force, the way is opened for me to obtain possession of her who is mine by right."

Kanā'yā was an ardent lover of home. He dearly loved his own excellent wife, Rāmde'ī, and his five little children, and many a longing look did he cast toward Na'yā Pind, where they lived. Could she have been only persuaded to come, with the children, and live in Scott Garh, he would have been a very happy man indeed; but she was firm in her unbelief, and even indulged the hope that her husband would some day return to the religion of his fathers. He would gladly have tried to persuade her, but the men of Na'yā Pind were constantly on the watch, determined to prevent him from having any communication whatever with her. He yearned for his children that he might teach them God's word, pray with them, and lead them to the Saviour; but they were not allowed to visit him, nor even to see him; nor was he permitted to see them. On the contrary, all diligence was used by the villagers to make them dread their father as an enemy who would "bewitch" them, and to alienate their hearts from him in every possible way. But this one thing Kanā'yā knew full well.—Notwithstanding the gulf between his own religious views and those of Rāmde'ī, she was in heart true to *him*; indeed so unhappy was she at their separation, that she scarcely ever spoke to any one, but grieved, and mourned, and wept, and even refused to eat. And now, since Scott Garh had afforded the two converts a place of refuge in which they might enjoy a degree of comparative respite from persecution, Rāmde'ī and the children, and Gulā'bi, were first and uppermost in their minds.

It was the opinion of Brother Scott that Bhaj'nā should make one more determined effort to seek his wife and bring her home from Ba'riyān. The obstacles in his way were very great. Gulā'bī was not yet above sixteen—an age at which the average girl of India lives in servile bondage to her surroundings, and is not expected to rise above the bigotry of parents and relatives, and act independently of them. Could Gulā'bī only have been separated from her heathen home for a short season, and brought under the influence of her Christian husband, the difficulty would speedily have come to an end. But Bhaj'nā could not lawfully enter her father's house to take her away by force; he could make use of moral suasion only.

In the month of April, 1867, Mr. Scott, with a view to effect the union of this young couple, set out for Bari'yān, accompanied by Bhaj'nā, Kanā'yā, John Clement, and three others, one of whom was his own faithful servant, Kau'de Shah, who, though a Muhammadan, was personally attached to his employer, and in sympathy with his great work. It was four o'clock in the afternoon when they arrived at Ba'riyān and stopped in the *dharmśālā* (travelers' rest-house), about two hundred yards from the village. On the common, lying between them and the village, a man with a large spool of cotton-yarn in each hand was walking to and fro along side of an extended row of smooth upright rods, which had been driven into the ground, and was passing the yarn from the spools to the rods, preparing in the customary way the warp of a web for his loom. It was Lak'hū, the father of Gulā'bī, and well he knew who those strangers were at the *dharmśālā*; but he appeared to be thinking only of his warp, and continued to work away without even raising his eyes. Mr. Scott taking Bhaj'nā with him, drew near and saluted the busy man respectfully, receiving only a cool and indifferent response.

Scott, observing that Lak'hū directed his words only to himself, taking no notice whatever of his son-in-law Bhaj'nā, remarked to the austere father-in-law: "Do you not see this youth, who is one of your own family?"

"No," replied Lak'hū ungraciously, without condescending so much as to take his eyes off his work. "If he had been one of us he would have obeyed our wishes at Bā'jo-kā-chak, but he heeded not a single word, and has deliberately embraced infidelity; for this reason we now acknowledge no relationship with him. Besides, if he had any love for us, he would come to my house alone, and not with you."

"My father," said Mr. Scott, respectfully, "he has not embraced infidelity; instead of this he has chosen to obey the true God, and to believe on his Saviour, in whose presence we must all one day stand."

"Keep your God to yourself," replied Lak'hū sullenly. "We wish to have nothing to do with such a God. We will obey our own god; and we regard not such infidels as you, who go about causing every one to err."

"Nay, my father," said Scott, "we have not caused them to err; but on the contrary, they now believe in the only true God. You can see for yourself how much more tender-hearted they are now than before."

Here Lak'hū remained silent. After a brief pause in the conversation, Bhaj'nā, timidly and most respectfully began: "Uncle," said he, using this appellation as a term of respect, "by me no fault has been committed against any of you, that you should all be so angered with me. I desire to live with you and am willing to serve you with every kind of service, as it is fitting and proper that I should do."

"If that be so," said Lak'hū, "why do you forsake father and mother and follow after *these*?" (referring to Mr. Scott and other Christian teachers), "I can acknowledge no relationship with you as long as you pursue such an evil course. But even now, if you repent and turn from your Christian faith, we will receive you gladly."

"Never! Uncle," exclaimed Bhaj'nā, "never can I give up the religion of Jesus Christ and return to your faith. But if you will all believe in him you will be saved; for there is no other in the whole world who can give salvation."

Lak'hū again remained silent, and continued his work. A group of villagers by this time stood listening, but had not the courage to open their mouths in controversy with Pā'drī Scott, who, not caring to address them on this particular occasion, courteously made his *salām'* to Lak'hū and quietly retired with Bhaj'nā to the village rest-house.

After supper that evening, Mr. Scott proposed that Bhaj'nā should go to his father-in-law's house *alone*. "There would in this way," he said, "be more freedom than if others were present; and, besides," he smilingly added, "who knows but Bhaj'nā may find an opportunity of having a talk with Gulā'bī?"

Bhaj'nā was timid and backward, as modest young men are on such occasions, even when circumstances are favorable. But the opposition of the family greatly added to his embarrassment, and besides, he feared that he might receive a sound beating if he should enter Lak'hū's house all alone. On the other hand, he had grown to be more and more decidedly of the opinion that his Gulā'bī was truly beautiful, her very name, which means rose-colored, breathing sweet perfume; and when Kanā'yā had agreed to go with him as far as the threshold of Gulā'bī's home, and Scott had charged him to beware and answer meekly, he made the venture.

Entering the court, which may be described as a yard enclosed by a high-wall, he at once found himself face to face with all the members of the household; for the court is in the East the general living-room of the whole family. As no one gave him the slightest intimation of a welcome, he made a courteous salutation to all collectively, to which no one responded. He was of course not offered a seat, but seeing a vacant one he helped himself.

After a period of grim and painful silence, our trembling young suitor was greeted with a volley of vile abuse by Lak'hū's sister: "O thou vile creature! thou hast blackened the faces of thy ancestors with dishonor. What business hast thou here? Who sent thee hither?"

Then a neighbor, standing upon the low flat-roof, looking down into the court, called out to Lak'hū, "Why do you suffer him to enter your court? Thrust him out." Thereupon Lak'hū commanded him to rise and begone.

Bhaj'nā meekly remonstrated, "My Uncle," said he, "I have a word to say: have the kindness, please, to listen to me. No evil have I done to any of you, and why do you so revile me? I have come only to have a talk with my wife."

Some of them, knowing Bhaj'nā's attachment to Gulā'bī, and thinking that they could persuade him, now that they had him entirely alone, began to say: "Hear now our words, and we will ask one thing of you: we ask you not to go on pilgrimage, nor yet to journey two hundred *cos* to bathe in the Ganges, neither to pay a fine, nor to make a feast for all your relations; we beg this one thing only: say, 'I am a *Julāh'*—not a Christian.'"

To this Bhaj'nā answered stoutly, "Willing am I to dwell among you, willing to do the *work* of a *Julāh'*, willing and ready to do any kind of work which you may please to require of me, but a Christian I am, and a Christian will I remain."

Then the tender and affectionate Lā'do, at whose side stood her blushing daughter Gulā'bī, took a rope, and making a noose in which she placed her own neck, fell prostrate before Bhaj'nā, an act than which there is no other more expressive among these people of the deepest humiliation, fitting only for a condemned slave suing for his worthless life, and representing in the present instance an appeal of touching pathos. Lying prostrate at the feet of him who loved her more affectionately than he loved even his own mother, she plead in broken accents:

"Oh, my son, my son Bhaj'nā! My honor, your father's honor, and your mother's—consider these! Heed my words. Only say, 'I am not a Christian,' then take my Gulā'bī and dwell happily among us, and we will love you—love you more dearly than ever before."

The effect of this humiliating act and touching entreaty on

the part of Lā'do upon Bhaj'nā's susceptible nature was overwhelming, and his determined effort to resist the temptation brings forcibly to mind our Lord's answer to loving Peter, "Get thee behind me, Satan." With firm determination he answered: "*Agar mere sir ko kāt dālō, to is bāt se bihtar hai; main Khudā'wand Yisā Masīh' kā inkār kar nahīn saktā hūn, jo āsmān' aur Zamīn' kā Khudā'wand hai.*" (Rather would I that you should cut off my head than that I should do what you ask; I *cannot* deny the Lord Jesus Christ, who is Lord of heaven and of earth.).

A score or more of the neighbors had by this time assembled in the court, and seeing that Bhaj'nā yielded not to Lā'do's entreaties, they first muttered expressions of disgust, and then burst forth into uncontrollable anger. A portion of them rushing upon him thrust him out of the court. Without having been able to speak a single word to his wife, he returned baffled to the brethren in the rest-house, and accompanied by them, soon after returned to Scott Castle, at the south side of Zafarwāl', where we leave him while we turn to his friend Kanā'yā.

Kanā'yā well knew that there was a strong opposition in Na'yā Pind to his meeting his wife Rāmdē'ī or his children, lest he should convert them to the Christian religion; but he was not aware that twenty-five men of the village had secretly conspired to kidnap him, and that two men were detailed every night to lie in wait for him. One night between ten o'clock and midnight he went stealthily over to see whether he could have a talk with his wife. Shab'bū, a young man belonging to Na'yā Pind, had once entertained the intention of coming out and embracing the Christian faith with Kanā'yā and Bhaj'nā, but seeing the trouble which it would cost, had given it up. This youth, who secretly loved Kanā'yā, was one of the two who were detailed to watch for him that night. Seeing Kanā'yā approaching the village, he took him aside and quietly said: "Do you not know, Kanā'yā, that they are watching for you in Na'yā Pind? There is a strong feeling

against you here, and they have agreed that if you come here they will seize you by force, take you before a magistrate, charge you with theft, and hire false witnesses to prove it against you." Ma'ganā, the youth who we may remember started out on the pilgrimage with Bhaj'nā, overhearing this conversation between Kanā'yā and Shab'bū, hurried away to act as informer, and ere Shab'bū had done speaking, two members of the hostile band, rushing up to Kanā'yā, one on each side, seized him, and exultingly exclaimed, "We have caught you; what will you do now?"

Kanā'yā, though by no means a large man, was, whenever fairly roused, nervously powerful, and all the more so when consciously in the right. Making a strenuous effort, he freed himself from his assailants, and sent them sprawling upon the ground, with nothing but a fragment of his clothing in their hands. Others of the secret band were hurrying to the spot. Kanā'yā had grit enough to believe himself fully able to withstand an encounter, but being a Christian, he thought it better not to fight, and standing his ground, said boldly: "Take heed now what you do! Do you not know that whoever dares to lay hands on me will be fined two hundred rupees by the Government?"

This timely reminder quickened the memory and cooled the ardor of his lawless assailants, who, folding their hands in a deprecating manner, said: "This is all true, but we don't want you to come here; if you do, our people will not be restrained, and your blood will be upon your own head."

When Kanā'yā returned to Scott garh and told what had happened, it was deemed by his Christian friends unadvisable for him to venture over to Na'yā Pind any more.

Ten or fifteen days later, a rumor reached Scott garh that the people of Na'yā Pind were plotting to convey Rāmde'ī and the children away to some unknown place. Should they succeed in doing this, it would destroy the little hope that remained, and Kanā'yā's heart and home would be left hopelessly desolate; one more effort must therefore be made to

have an interview with Rāmdē'ī, in order to try the power of persuasion. If she could not be persuaded to be a Christian, perhaps she might be prevailed upon to come and live with her husband at Scott garh. Mr. Scott felt confidence in her integrity. If he could only have a talk with her, and get her to promise, he and all the rest at Scott garh confidently believed that she would never break her word. But it would be imprudent for him to venture into Na'yā Pind, and no less so for Kanā'yā; and how could the desired interview be brought about?

Bhaj'nā enjoyed a degree of liberty in Na'yā Pind which was forbidden to the others. The people there were afraid of Kanā'yā's influence, dreading lest after possibly winning over his own wife and children, he might then carry with him his extensive circle of friends and relatives. They also no less dreaded the influence of Mr. Scott; hence their watchful care to keep both of these men out of their village. But they were not afraid of Bhaj'nā. His wife was not there. His parents, though living there, were too old to be drawn after him. He was scarcely above the age of boyhood, and was backward, and not being regarded by the people of his village as a dangerous character, he enjoyed a fair degree of freedom to go and come. He therefore, after being well instructed by Mr. Scott to keep his business strictly to himself, and to be brave, addressed himself to the difficult task of securing the desired interview.

One starless night, at an hour when "slumber's chain" had bound fast the enemies of our little flock, Bhaj'nā silently escorted Rāmdē'ī out of Na'yā Pind, and across the plain toward Scott garh. Halting about a furlong from the last mentioned place, he gave a signal which brought Mr. Scott and Kanā'yā promptly to the spot.

Mr. Scott addressed Rāmdē'ī in these words: "My sister, come over, I beseech you, to us! How often have I gone to your house weary and hungry, and have eaten bread at your own hands! As you have fed us material bread, so our Lord will, according to his word, satisfy your soul with spiritual

bread. He forgets not even a cup of cold water that you have given to his servants. I have always prayed the Lord that he would reward you. We all meet together and pray for you, and we firmly believe that you will one day be a Christian. Then will you be happy, and repent of your present course, and say, 'Oh, why did I so?'"

Rāmde'ī had left her babe asleep in the village; should it wake and cry, every one there would at once begin to inquire what had become of the mother; there would be a commotion—in consequence of which she could not divest herself of exceeding nervousness during the entire interview. She spoke hurriedly: "Let Kanā'yā come over to us, and if he must be a Christian, let him keep it to himself—shut up in his own heart—and not speak of it to others; he can then come to Na'yā Pind, and we will dwell together as in former days."

"This, Rāmde'ī, would be impossible," said Scott—Kanā'yā emphatically affirming the same thing; "to do as you wish would be the same as to deny Christ; and by so doing we would prove ourselves utterly unworthy of Him. We must take up our cross daily and follow Him. Kanā'yā can never turn back. You must not indulge such a hope Rāmde'ī, for it can never be realized; but come over and join him."

"My family is large and honorable," said Rāmde'ī, "and I am not by any means the least among them; it is impossible for me to forsake all and everything."

For nearly an hour this fruitless conversation continued, in which Mr. Scott and Kanā'yā did their utmost to win over Rāmde'ī by gentle persuasion, assuring her at the same time that Kanā'yā could never forsake Christ and turn back to his former heathen religion.

The distressed woman felt the cruel separation more and more keenly, but was unyielding; seeing no hope of influencing her husband, she sighed heavily, as if in despair, and exclaimed as she turned away, "Oh, God, what shall I do!" Bhaj'nā then accompanied her back to her village, and Na'yā Pind never knew that she had been absent.

CHAPTER XX.

REINFORCEMENTS—COLONIZING NATIVE CHRISTIANS.

THE Rev. Samuel Martin, D. D., was graduated at Jefferson College, Canonsburg, Pa., in the year 1861, after which he spent one year studying Theology under the care of the Presbytery of Steubenville. At this stage of his preparation for the Gospel ministry, a call being made for volunteers for the United States army, he enlisted in the 90th Regiment of Ohio Volunteer Infantry. In the organization of his regiment, he was chosen first lieutenant, and was with his regiment during General Bragg's invasion of Kentucky, and at the battle of Perryville. During the winter of 1862-63, his brigade was stationed chiefly at Columbia, Kentucky, for guard duty. Here he suffered from an attack of typhoid fever, and, together with all who were in the hospital, was taken prisoner on the 1st of January, 1863, by Gen. Morgan, of the Confederate army. Mr. Martin's brother, a private, who had been detached to nurse him, took the same fever, and died; whilst his brother Samuel recovered, and afterwards remained for a time in parol camp at Columbus, Ohio.

Seeing no immediate prospect of being either exchanged or sent into active service, Mr. Martin resigned his position in the army in the summer of 1863, and resumed his theological studies at our Allegheny Seminary, but spending the third and fourth years of his theological course at our Seminary in Xenia, Ohio; after which he was licensed in the summer of 1865, by the Steubenville Presbytery. He was appointed to the India Mission by the General Assembly, which met in the city of Allegheny in May, 1866. On the 27th of the following September, he was married to Miss Lydia Lucretia Moss-

man, after which they proceeded immediately to Philadelphia to embark for India.

Direct trade between the United States and India, *via* the Cape of Good Hope, having greatly fallen off during the American Civil War, no vessel taking this route was at that time available; and it became necessary to go first to England or Scotland, and take passage thence to India. From Great Britain also the travel to India, *via* the Cape of Good Hope, had, by that time, almost ceased, passengers universally preferring the voyage to India *via* Egypt and the Red Sea. Mr. and Mrs. Martin desired to go by the latter route, because their journey from England to India could thus be accomplished in about one month, with a great saving of precious time. But this short route was more expensive than the other, and they could not avail themselves of it without paying the extra expense from their own private resources.

On the 27th of October, 1866, they embarked in the steamship *Iowa*, bound from New York to Glasgow, whence they applied, for passage to India, to the well-known shipping firm of George Smith & Sons. These friendly gentlemen, on learning that Mr. Martin was a missionary, without even so much as requiring letters of introduction, generously threw off their own share of passenger profit, which reduced the fare one-third.

After some delay, Mr. and Mrs. Martin sailed from Glasgow on the 27th of November, in the ship, *City of Brussels*, for Calcutta, *via* the Cape of Good Hope. The ship was designed not for passengers, but for freight only; and Mrs. Martin was the only lady on board, which afforded her a very lonely prospect for a five months' voyage. At the start they experienced stormy nights and calm days; and, for a whole week, were tossed about off the northwest coast of Ireland, without making much progress.

At 4 o'clock p. m., on the 6th of December, they were overtaken by a cyclone. In that part of the great circular storm in which they lay, the wind blew from the south. The ship

was not in trim and plunged heavily. The tack also was unfavorable, and it was not deemed safe, under these conditions, to attempt to heave to. The captain therefore decided to close reef the main topsail, head the ship northward, and let her run before the wind; and so the vessel was driven northward at the speed of eleven knots an hour. According to the best information the captain possessed, the vessel, judging from the direction of her course and rate of speed, would be driven upon the northwest coast of Ireland within twenty-four hours. But there was no certainty as to their true position, no good observation having been obtained during the past seven days; and as the shadows of that very dark night settled down upon the troubled deep, every heart was filled with painful anxiety. At 8 o'clock, the great storm wave of the cyclone swept over them, completely submerging the vessel, forcing the long boat from its fastenings into the sea, and carrying with it all the pigs and sheep the boat contained for the long voyage. All the rest of the boats were either torn loose and swept away, or broken to pieces. The bulwarks were stove in, and the spare spars set adrift on the upper deck, and one of the crew was washed overboard and lost.

When the morn of the 7th of December dawned upon the wreck, the wind had fallen; but it was found necessary to make some port as soon as possible for repairs. The ship being turned southeast, was soon within sight of the mouth of the Shannon, off the west coast of Ireland, where she lay waiting for a fair wind, her officers purposing to sail up that river to Limerick for repairs as soon as the wind should change. Whilst they were waiting, Mr. and Mrs. Martin suggested to the officers that it would be better to return to Glasgow or Greenock, reasoning that the firm's own appliances for repairing ships were at Greenock, and that the work would, therefore, cost less there than at Limerick; they urged also that the wind having become favorable for returning to Greenock, that port could be reached in less time probably than the other, which was nearer in actual distance. The suggestion of our

missionary was promptly acted upon, and by Monday morning, December 9th, the *City of Brussels* was back to Greenock, a short distance below Glasgow, whence she had sailed less than a fortnight before.

After a delay of two weeks at Greenock for repairs, the missionaries were again on their way in the same vessel, with a new and less considerate captain, the former having fallen sick. At the island of Arran, the wind proving adverse, they anchored in Lamlash harbor, where they were detained for the space of a week, not getting fairly under way until the first of January, 1867. And now, taking a new course along the east coast of Ireland, they ran too near land, and when opposite Wicklow struck upon a sand-bar, but floated off without any more serious damage than a slight leak. A few days later they were in the much dreaded Bay of Biscay, where they encountered another storm, on account of which they were compelled to heave to and lie where they were for three days, until the storm was spent. Thenceforward they experienced no more bad weather during their voyage.

Off the Cape of Good Hope, the ship's crew obtained access to the cargo, and opened a case of liquor, on which every man, except one Christian sailor and the ship's carpenter, became drunk. The weather, however, was calm, and happily no harm resulted to the vessel or passengers. This serious act of insubordination could have been severely punished had the captain been disposed to report the crew at the port of destination; but being a very economical manager, he had not been just in dealing out their rations, and was therefore willing to make no report of their conduct, if they would not complain of him.

The captain, as has already been stated, was a strict economist, and the only bread which he provided for the two missionary passengers was a store of biscuits, which may have been good on some previous voyage, but were now alive with worms. As a special favor, and at Mrs. Martin's particular request, he substituted some of the sailors' biscuits—not by

the plate-full, but doled out one by one for her individual benefit. On such diet as this, Mrs. Martin's health suffered seriously, and during the latter part of the voyage she became so reduced that she was unable to sit up. They landed in Calcutta on the 3d of May, 1867. On the 10th of the same month, they took the train for Delhi, 1,000 miles northwest of Calcutta, and arrived at Gujrānwā'lā on the 18th.

Had they traveled the usual route taken by passengers for India, they could have made the whole voyage from New York to Gujrānwā'lā in six or seven weeks, and landed in the coolest and most healthful season. Their traveling as they did saved a little money, but it consumed nearly seven months of precious time, subjected them to unnecessary hardships, and exposed them to the danger of landing on the shores of India in the hottest season of the year. Mr. Martin has the best physique of any man in the Mission; Mrs. Martin, too, has an excellent constitution; but they needed it all to come safely through their rough initiation. I believe they still regret that they did not borrow money and pay the extra expense of traveling by the short route.

COLONIZING NATIVE CHRISTIANS.

Sometime in the year 1867, a scheme was devised by Revs. Martin and Scott for establishing a native Christian colony at Scott garh. It was hoped that some of the Christians might be induced to settle at that place and engage in farming, and that in this way the perplexing problem of their temporal support might be solved. This enterprise was regarded with favor by the British Government, and the general opinion was that if successfully carried through, it would be in various ways quite advantageous to the cause of Missions. But a piece of land consisting of only eleven acres was entirely too small for the proposed colony.

Ha'san Khān, the wealthy *Lambardār* of Zafarwāl', mentioned in a previous chapter, from whom these eleven acres had been purchased, being in need of money, offered Messrs. Scott and Martin, in addition to the eleven acres already sold

them, two hundred acres more, on terms which are customary in India, as follows: Rs. 1000 were to be lent to Ha'san Khān by the missionaries for a period of ten years, in consideration of which he was to give them a mortgage on the said two hundred acres, and give them the possession and use of the land for this period of time. Any products or income obtained from the land should accrue to the missionaries—after their paying the government tax—instead of interest on their one thousand rupee loan; and at the end of the ten years Ha'san Khān, if he so desired, should be at liberty to repay the Rs. 1000, and again take possession of his land.

Upon these terms two hundred acres of land adjoining Scott garh having been secured, seven native Christian families removed from Siāl'kot, and settled upon it. These, together with Kanā'yā and Bhaj'nā, already living at Scott garh, and some others who were there employed as Scripture readers and catechists, constituted the colony. As the colonists were all very poor, one ox and food enough to carry them through the first year were given to each family to encourage them, and render it possible for them to begin work. They all combined and built for themselves cheap houses; and the first year God gave them a very good crop of potatoes and sugar-cane as the reward of their labor, in so far as labor was performed. But five out of the seven showed no disposition to exert themselves, indolently depending upon the small capital given them to begin with, and looking for more when that was exhausted. They were willing to live there and play the gentleman if provided for, but would not work. In the course of a few months they began one by one to desert the colony. At the end of three years the seven had all departed, and with the exception of a few employed directly in Mission work, Kanā'yā and Bhaj'nā were all that remained of the colony.

The lazy and unchristian conduct of those brethren for whose benefit this attempt at colonization was made, grieved Mr. Martin and Mr. Scott exceedingly. The mere failure of the project itself was not so very important; but such conduct



REV. SAMUEL MARTIN, D. D.



MRS. LYDIA L. MARTIN.

in professing Christians made it appear doubtful whether they were truly converted, and led to the suspicion that they cared only for the "loaves and fishes." A certain class of native converts given to idle habits was becoming numerous, and our own and other missions were thereby becoming demoralized. When they found they could not eat without working in one Mission, they went to another. Soon finding that one no better, they passed on in the hope of finding somewhere a kind-hearted *Pä'drī Sā'hib* with plenty of money, who assuming the loving relation of *mā bāp* (parents—literally, mother and father) to them, would tenderly and indulgently "*nourish them and cherish them*," just as a loving Christian parent should. *Such* converts were burdensome both to missionaries and to friendly English officers, and were regarded as even less deserving of respect than the unconverted heathen themselves; and worse than all, they gave occasion to the heathen to say mockingly: "The missionaries first spoil our people by making converts of them, and then turn them adrift." In short, converts of this character were salt that had lost its savor—"good for nothing, but to be cast out, and to be trodden under foot of men."

Such good-for-nothings roved about the country, laid their burden upon missionaries, refused to work, brought the Christian religion into contempt, and gave so much trouble that the problem of their employment and support began to be spoken of by some as "*the mountain difficulty of mission work*." When, therefore, the attempt of our brethren to solve this problem by settling some Christian families on land, not only failed, but resulted in setting adrift six or seven families more to wander about mischievously, can we wonder that they were grieved? The unchristian conduct of those colonists, and the troubles and hardships which their conduct entailed upon poor Brother Scott, had, it is believed, very much to do with his last illness.

This failure to colonize Christians at Scott garh, more probably than any other one thing, led our missionaries to question whether we ought to try to colonize them, or establish in-

dustrial schools, or undertake to provide for their support in any form whatever. But I will leave this question to be taken up in another place.

After the failure of this forced and artificial attempt at colonization, the small Christian community, which existed at Scott garh previous to this attempt, began to grow slowly—almost imperceptibly; but its growth was natural and healthy, and has proved to be permanent.

CHAPTER XXI.

THE MISSING FAMILY.

KANA'YA, BANISHED FROM HIS VILLAGE, YEARNS FOR HIS FAMILY—A MIDNIGHT VENTURE—THE FATHER SUES FOR HIS CHILDREN IN THE CIVIL COURT—THE SUMMONS—EXCITEMENT AMONG HEATHEN RELATIVES—PREPARATIONS FOR REMOVING THE FAMILY TO PARTS UNKNOWN—THE KIDNAPERS THUNDERSTRUCK—"THIS IS ALL A LIE"—KANA'YA ONCE MORE IN HIS OWN HOME WITH HIS FAMILY—EMPLOYS A PLEADER BY WHOM HE IS BETRAYED—REPEATED JOURNEYS TO COURT IN VAIN—ALL SECTS JOIN TO CONTEST A CHRISTIAN'S CASE IN COURT—THE MAGISTRATE DECIDES THAT FOUR OF THE CHILDREN MUST BE GIVEN TO KANA'YA—FEIGNED SUBMISSION—THE FAMILY DISAPPEARS—SEARCH BY THE CHRISTIANS—NO TRACE—RESORT TO PRAYER—HEATHEN NEIGHBORS MOCKING SAY, "HE CAN'T SEE HIS WIFE AND CHILDREN"—FIVE MONTHS, AND NO TRACE OF THE MISSING FAMILY—A HEATHEN FATHER BEGS THE PRAYERS OF CHRISTIANS FOR HIS SICK CHILD—THE CHILD'S RECOVERY LEADS TO THE DISCOVERY OF THE MISSING FAMILY—DE'VA SINGH, THE TYRANT—"TELL KANA'YA I'LL SHOOT HIM OR TAKE OFF HIS HEAD IF HE COMES FOR HIS FAMILY"—SCOTT ENCOURAGES THE CHRISTIANS TO PRAY AND HOPE—GOD WILL BRING THE CHILDREN FIRST, THEN THE MOTHER, THEN THE GRANDFATHER.

FOR a period of three long months our friend Kanā'yā had not even once been cheered by the sight of wife or child. Na'yā Pind, the village in which they lived, was scarcely a mile distant from Scott garh, and as often as with a longing heart he turned his eyes in that direction, their village was in full view; but the bright faces of his dear children could not be seen, nor the sweet music of their prattle heard. His beloved Bas'so, Lah'nū and Gan'dū, and his precious little pet Mak'hān, the darling of her father's heart, were all strictly guarded in Na'yā Pind, never daring so much as to stroll across the fields for a happy hour with their dejected father. On the contrary, their susceptible hearts were being alienated from him by his

enemies, who were whispering all manner of falsehoods into their ears, and their docile minds were being warped from day to day by heathenish influences. Kanā'yā meanwhile diligently studied his Bible, and, under the teachings of Messrs. Scott and Clement, was making daily advances in his acquaintance with all that is good, pure and lovely; and the more he learned of all this, the more tenderly did his heart yearn after his dear children, and the more anxiously did he long to bring them to his home. As he endeavored to busy himself in Scott garh from week to week and from month to month, this painful separation became so distressing that he was no longer able to sleep.

One night, as he lay sorrowfully meditating upon these things, a bright thought entered his mind: "I will go up to the Deputy Commissioner at Siäl'kot," said he, "and enter a legal suit for my children, in his court."

But Kanā'yā concluded that if he should take the matter into court unknown to his wife, her mind might probably become thereby alienated from him, since all women of good social position feel intense repugnance to appearing publicly in court: he must, therefore, by all means consult her before taking this important step. At midnight he rose from his bed while the thought was fresh in his mind, and went boldly over to Na'yā Pind. The two men employed to prevent his entering the village, finding it a tedious and monotonous business to watch all night long, night after night and month after month indefinitely, for a man who never came, were this night happily off their guard. The autumn was not far advanced and the weather had not become cool enough to drive people into their houses at night; and as Kanā'yā once more entered the court of his own house at the risk of being arrested as a thief and dragged before the magistrate, he observed his deadly enemies lying sound asleep on their *chärpä's* strewn promiscuously about the court. Slipping noiselessly through their midst, he stood at the head of Rämde'i's bed, studying what to do next. "What if she should take alarm on being sud-

denly awakened out of a sound sleep!" said Kanā'yā to himself. "The slightest disturbance would be sure to arouse some one, and then I would find myself in a pretty den of lions." Soliloquizing thus for a moment, he determined to run the risk. Taking gently between the palms of his hands the head of Rāmde'ī, he shook it slightly, and awakened without alarming her.

"Sit down, my husband, sit low," she whispered, "and make no noise. Why have you come? Is it well with you?"

"It is *not* well with me," Kanā'yā replied, whispering close to her ear, "for three whole months have I been able to see neither your dear face nor those of my dear children. How can I say it is *well*? Rāmde'ī," he continued, "I have resolved to enter suit for my children in the Deputy Commissioner's court. What have you to say to this?"

With the utmost composure and deliberation, Rāmde'ī answered, "No objection whatever have I to this; if you sue for the children, and the Government decrees that they must be given to you, my Hindu relatives cannot reproach me, and no one can lay upon me any blame."

"That is all, then," said Kanā'yā, "peace be with you."

"Peace be with you," returned Rāmde'ī, "go out quietly now, lest some one awake and there be a disturbance." So Kanā'yā returned to the Castle.

Mr. Scott was then in Siāl'kot, having left John Clement to direct affairs temporarily in his absence. After a few minutes consultation with Mr. Clement, Kanā'yā was off before day-break, and at nine o'clock the same morning was sipping a cup of tea with Brother Scott at Siāl'kot, whilst Scott was eagerly listening to his account of the situation of affairs at Scott garh and Na'yā Pind.

Mr. Scott heartily approved of Kanā'yā's purpose to sue for his children in the civil court. Stamped paper was procured and a scribe called, and a petition for his children drawn up in legal form for presentation before Major Mercer, the Deputy Commissioner. Kanā'yā employed a native pleader to carry

his case through the labyrinths of legal process, and laid his petition before the Deputy Commissioner, the Chief Magistrate of the Siāl'kot Civil District, upon which he received notice to appear at the end of fifteen days. After this he returned early the next morning to Zafarwāl'.

Three days later a summons was served on Rāmde'ī to appear in the court at Siāl'kot as defendant. The strong-minded woman received this summons with such a degree of quiet unconcern as utterly astonished her distressed heathen relatives and neighbors, whilst they on the other hand raised quite enough of commotion to fully make up for her failure. Not only her kinsmen, neighbors, and co-religionists, but even Muhammadans, joined the chorus of weeping, howling, and frantic beating of the breast. "None of our women," said her own relatives, "ever saw a court-room before. We are miserably defeated! We are wretchedly disgraced! The children will be taken!"

Excitement ran high. Seven men, most of them related to Rāmde'ī, learning that the children were likely to be given over to their Christian father, came down a distance of sixteen miles from the village of Sukho-chak in the kingdom of Kashmīr, determined at all hazards to prevent such a dire calamity; plots were devised to defeat the law, and on the eighth day after suit was entered, a rumor was current that Rāmde'ī and the children were about to be removed secretly to parts unknown.

Kanā'yā, hearing this alarming rumor, said to Mr. Scott, who had by this time returned to the Castle: "They are going to carry off my children; I must go over to Na'yā Pind immediately."

Scott, knowing well the danger of approaching an angry mob, strongly objected.

"But," said Kanā'yā, "I *must* go; I *will* go. Come you also with me."

Mr. Scott then consented, saying: "If anything untoward happens, it is not well that you should be alone among your

enemies. I will go with you, for I can at least be a witness to whatever may take place." So they both went over to Na'yā Pind.

A score or more of Kanā'yā's enemies were busily employed in his house and court, making preparations to remove beyond his sight and reach all that he held most dear in this world; whilst Rāmdē'ī, who expected as a matter of course to accompany the children in the event of their being taken away, was gently remonstrating against the lawless proceedings of the mob—"You had better not do this; it is unlawful. Perhaps you may not be able to endure what will come upon you for all this." Thus she mildly remonstrated; but they heeded her not, and had their arrangements for removing the family well nigh completed when the outraged father and husband came upon them.

Kanā'yā, as he stood in his doorway, felt as we may imagine a leopard or a lion would feel when about to be robbed of its young, and his feelings were so well expressed by his very looks and voice that his first utterance fairly startled the miscreants in the height of their lawless proceedings. Summoning up all his powers of body and mind, he thundered at the villains with irresistible force and authority: "*Who among you dares to enter my house and take away my children?* LEAVE MY HOUSE! LEAVE THIS VERY INSTANT!!

Amazed and confounded, the lawless intruders, one by one, began sullenly to retreat, gnashing their teeth at him as they passed, until every man of them had quit the premises, leaving Kanā'yā's terrified family alone in the court; whilst the victor, conscious of being in the right, stood in moral grandeur between his sacred home and its would-be spoilers, looking contemptuously upon his cowardly enemies, who, retiring to a respectful distance, turned about and impotently vented their malice by angry glances.

"What have you found?" contemptuously demanded one, after a brief period of silence, from the crowd; "What have you learned of salvation more than we know? What have you gained? Declare it unto us!"

"I will declare it, if you will but listen," Kanā'yā replied. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Jesus is God's Son. Your books predict the coming of a sinless incarnation of God, and he is that sinless incarnation. He has invited all sinners to come to him, and be saved. He gave his life for us. We believe and are safe. All who believe not shall perish. *This* have I found."

A voice from the crowd—that of the incredulous Joā'lā—exclaimed: "This is all a *lie*. How *can* it be true?"

Kanā'yā answered him by appealing to the *Granth*—the sacred book of the Sikhs—to prove that Jesus is the Saviour of men, reciting to them the passage which is written in *Gurmukhī* verse.

Joā'lā then mocked Kanā'yā, and tried to provoke him by saying, tauntingly, "Suppose you repeat that."

"It is written, that we should not cast our pearls before swine," retorted Kanā'yā.

Upon this some of the angry *Megs* spat contemptuously upon the ground—one of them sarcastically remarking: "Only *yesterday* he was one of us, and to-day we are swine!"

And now, incensed at their defeat and muttering threats, they gave up the contest, and withdrew from the field—even the officious relatives, who had come all the way from Sukhohachak, crestfallen, stealing away to their native village; and once more Kanā'yā and Pā'drī Scott were at liberty, unmolested to have a talk with Ramde'ī and the children.

Dinner was soon prepared, and Mr. Scott enjoyed the peculiar satisfaction of again seating himself in Kanā'yā's own house and partaking with him of bread prepared by the willing hands of Kanā'yā's own wife, Rāmde'ī, and of presenting to her Jesus Christ and him crucified, and praying fervently for her and the children. Rāmde'ī thoroughly understood it all, but frankly confessed that she was not able to take up the cross and become a follower of Christ, at the same time promising that she would not willingly leave the neighborhood, as her *Meg* relatives desired.

When the day arrived which Major Mercer had set for hearing Kanā'yā's case, he went up to the court-house at Siāl'kot to prosecute his suit. Seven men went up with Rāmde'ī to help her contest the suit, or rather to contest it for her, since she was by no means zealous in the matter. Rā'mā, Kanā'yā's own father, who was one of the seven, was entrusted with the special business of keeping guard over Rāmde'ī to prevent the possibility of her husband persuading her to become a Christian. Fakī'rā, who, at the beginning of this Christian movement, had been one of the very foremost, was another of the seven, who took a very zealous part in opposing Kanā'yā, having by this time turned so entirely against the Christian religion that he now refused so much as even to speak to a Christian. The incredulous old Joā'lā was another of the zealous contestants of the Christians' law suit, and, finally, Jān'nā, an influential Muhammadan Lambardār, was present, delegated by the Muhammadans of Zafarwāl', backed with money and pledged to "save those children at all hazards."

It is a difficult matter for an honest man to get his case through court successfully. We will take for granted that the Deputy Commissioner, who is an English gentleman, desires to do justice to all parties in his court; but the natives of India being fond of litigation, his court is daily thronged by many hundreds of litigious people; plenty of witnesses, ready to swear according to the direction of their employers, are always waiting to be hired; a great number of native officials of various grades, in carrying out the system adopted by the English government, are necessarily employed about the court, many of them being very corrupt; the people speak at least two languages, which are foreign to the Deputy Commissioner; and many things can be done dishonestly every hour in his very presence without his knowledge. He would, therefore, be a very wonderful man if his ears, eyes and wits were sharp enough to detect and defeat the efforts constantly made to impede the dispensation of justice.

The advocate whom Kanā'yā employed to represent him,

naturally sympathizing with his own coreligionists, Kan'āyā's enemies, accepted a bribe from them and worked in their interest.

As a result of this, Kanā'yā was informed, falsely as it afterwards appeared, that Major Mercer, having no time to hear the case just then, had given orders that he should appear again one month later, on the 15th of December.

Returning to Scott garh, Kanā'yā waited patiently the one month, after which he again appeared in court, but was informed by his lawyer—all the while working for Kanā'yā's enemies—that the hearing of his case had been further postponed by the Deputy Commissioner until the 10th of January. For the third time the disappointed man went home to Scott garh, where he patiently awaited the arrival of the appointed day, and then once more made the journey of twenty-six miles to Siāl'kot, on foot as usual, to appear in court with the hope of obtaining, by the aid of the strong arm of English law, possession of his dear children. Kanā'yā walked the twenty-six miles, now for the seventh time, and strongly suspecting that these repeated postponements were not ordered by the Deputy Commissioner, but privately ordered by native officials, bribed by his enemies, in order that by his non-appearance his case might be thrown out of court, did not go direct to the court house this time, but first to Mr. Scott on the south premises for counsel.

When Mr. Scott heard Kanā'yā's story of journey after journey, resulting only in repeated and disheartening disappointment, he was much grieved, and wrote a line to the Deputy Commissioner, as follows: "This poor man has come to you for his children now the fourth time. Why does he receive no answer to his petition?" Then, accompanying Kanā'yā to the court house, he awaited the arrival of the Deputy Commissioner, to whom he himself handed the note just as the gentleman alighted from his carriage. The Deputy Commissioner, after reading the short but significant note, immediately summoned Kanā'yā and Rāmde'ī, and obliging all the rest to

hold their peace, said to the mother: "The four older children must now be given up to Kanā'yā. The infant will remain with you until it is five years old. If possible, you yourself should go and live with your husband; you can do so and still remain a Hindu if you choose."

The disappointed faction, on hearing this decision, notwithstanding all their deceitful machinations and expensive bribes, burst forth into loud wailing and lamentation. True to the Oriental character, they prostrated themselves at the feet of Kanā'yā, and feigned the most abject submission. "Take now the children," they said, "it is your right. As you desire, so do."

Mr. Scott observed that they took particular care not to let Kanā'yā speak to Rāmdē'i, which gave him, however, no uneasiness, because he believed their spirit of opposition to be so completely broken, that they were not likely to give any more trouble; he regarded the children as secured. And after warning Kanā'yā's enemies to beware of doing anything contrary to Government orders, he took Kanā'yā to his home on the south mission premises for a night's rest.

The next morning Kanā'yā hastened home at an early hour, and boldly entered Na'yā Pind, buoyant with the joyful prospect of once more welcoming the dear children to his fond embrace, and confident that after he would take the little ones to himself, his own lovely Rāmdē'i would soon follow, when, behold! his house was deserted. His wife and children were gone. His furniture, his well-filled garner, and his abundant stores, such as are to be found in a thrifty farmer's house, were all gone. He had been well-off, as wealth was estimated among his people, but now he found nothing—absolutely nothing but the bare clay walls and roof.

When he inquired from the people of Na'yā Pind where his wife and children were, he received the answer that they knew not certainly where they were, but thought, perhaps, they had gone down to Jhandrān'. The very unconcernedness and indifference with which his deceitful neighbors replied to his

anxious inquiries encouraged a faint hope, and away he hastened to Jhandrān'. On his returning and reporting in Na'yā Pind that his wife and children had been neither seen nor heard of in Jhandrān', he was again cruelly tantalized by the cool reply, "Then we know not where they are, if they are not at Jhandrān'."

Mr. Scott, Kanā'ya, Bhaj'nā and Clement, searched and inquired diligently in every direction; but every man, woman and child who could have informed them having been completely intimidated by threats, and every trace of the missing family being entirely obliterated, no clue whatever was found to their whereabouts.

Mr. Scott gathered the Christians together for prayer, with special reference to this perplexing matter, and expressed strong hopes of soon finding the lost family; but a whole month passed away, during which not the slightest trace of them was discovered, and still they hoped and prayed. Three months rolled mournfully by, and yet no reasonable conjecture could be formed as to where Rāmdē'ī and the children were, whilst Mr. Scott hopefully and unceasingly continued to have all the brethren meet and lay their trouble before the Hearer of prayer, confidently believing that they would yet be heard; that God would first bring back the children, then their mother, and, finally, Rā'mā, Kanā'yā's own father, who had disappeared with the rest.

Scott's confident belief that God would restore to Kanā'yā his family was not concealed by either himself or the Christians, and soon become known to all their heathen neighbors. The neighbors laughed contemptuously, and said: "*Kanā'yā cannot see his wife and children.*" But there were others among the heathen to whom that persistent hopefulness which enabled Mr. Scott to assert confidently that God would give back the missing ones was a great mystery. It arrested their serious attention, especially when he expressed his hope in the definite form: first the children, then their mother, and then the grandsire; and their wonder grew from year to year

as they saw his hopes and prayers fulfilled, and more than fulfilled, in the visible growth of the church in that locality.

One day John Clement, Bhaj'nä and Kanä'yä were on their way to the village of Pindo'ri, having been invited by the two *Lambardärs* of that town. As they journeyed, their attention was arrested by a family sitting near the roadside, evidently in deep distress; the family consisted of a man and his wife, their little child, and the wife's mother. The child, suffering from dysentery, emaciated, very low, was evidently in the last stage of that dreadful disease. It had just been taken by its father and mother to a native doctor in Jhandrän', who had told them that there was no hope of its recovery; and now the distressed parents were sitting by the roadside weeping over their ailing child, and looking momentarily for the end. The name of the sorrowing father was Kā'lū, and the mother was the sister of Rāmde'i. Kā'lū, recognizing the Christians when they drew near, earnestly besought Mr. Clement to pray for their child and give it some medicine. "Do anything you can for our babe," said the afflicted father, weeping; "and I promise solemnly that if it lives I will give it to you to do with it what you will."

The little party of sympathizing Christians and the distressed parents gathered around the sick child, while Mr. Clement led in an earnest prayer for its recovery, after which, bidding them carry it to Mrs. Clement at Scott garh, he and his Christian companions went to fulfill their engagement to preach at Pindo'ri.

On their arrival at that place they were hospitably received by the *Lambardärs* who had invited them. *Chärpä'is* were already set out, on which the Christian visitors were politely invited to be seated. Upon the ground were spread mats, upon which the hearers were to sit; many of the villagers had assembled, and everything was in readiness. Mr. Clement preached earnestly for about an hour. One of the *Lambardärs* was much pleased with the sermon, and pronounced it "true words," forbidding his people thenceforward to fast, pray and give alms for mere show, as they had ever been accus-

tomed to do, and gave them strict orders, from this time forth, to pray and worship with the heart. Mr. Clement and his companions, after declining the worthy Lambardār's urgent invitation to prolong their visit in Pindo'rī, returned to Scottgarh, where they found Mrs. Clement busily engaged with the sick child, doing what she could, if possible, to save its life, and at the same time urging its father and mother to tell her where Rāmde'ī and her children were. With the utmost difficulty she at last prevailed upon Kā'lū's wife to disclose the fact that the missing family were somewhere in the kingdom of Kashmīr'. On giving this much information, Kā'lū's wife repeatedly and solemnly charged Mrs. Clement to let no one know what she had disclosed.

As soon as Mr. Scott—then absent at Siāl'kot on duty—heard the news of this discovery, and found time to visit Scottgarh, he gathered all the Christians together, inquired as to the exact particulars which they had learned, and charged them to allow nothing to prevent them from meeting twice every day for prayer in regard to this matter. He then sent for Kā'lū, and, leading him into a private room and setting the now convalescent child, Piyā'rā, before him, addressed him thus:—"Kā'lū, when you were in deep distress you asked us to pray for this child and give it medicine. You then promised that, should it recover, you would make it over to us to be trained up for Jesus. We prayed for the child in the name of the Lord Jesus, and used remedies, and now it has been restored to health. Now how am I to know that, after we have gone to the expense of nursing, supporting and educating the child, you will not come and take him from us as soon as he is old enough to work?"

"No, *Pā'drī Sāhib*, I am not such a faithless fellow as to do that," said Kā'lū.

"You have promised, it is true," replied Mr. Scott, "but how can we trust your word? What proof can you give us that you are trustworthy?"

Kā'lū felt greatly embarrassed at the *Pā'drī's* searching question, and knew not how to answer.

Scott then added: "When you, Kā'lū, were a little child, Kanā'yā loved you and tenderly cared for you, and afterwards reared you to manhood and gave you away in marriage. This child, over whom you wept by the wayside, when you asked Clement to pray for it, is no dearer to you than you are to Kanā'yā, and no dearer than to him are his own five children, who were wickedly stolen from his home, and after whom he has been searching with a sorrowful heart these five long months. If now you will do this one thing—if you will go out like a man and find Rāmde'i and the children—then I will know with certainty that Kā'lū is a man whose word can be taken, and that this child will be permitted to continue with us."

Kā'lū was silent and thoughtful for a minute, debating the matter in his own mind. The appeal which Mr. Scott had made was such as was well calculated to move the Oriental heart. But Kā'lū half sympathized with those who wished Kanā'yā's children to grow up in heathenism. He was also afraid that he might be found out if he should aid in restoring them to their Christian father, and if found out, he would be secretly subjected to some cruel and unheard-of punishment. On the other hand, there sat Kanā'yā who had tenderly nourished him in childhood; and his own child, Piyā'rā, who had been raised from death's door through the prayers and kind treatment of these people, also stood before him restored to health. "These Christians," he said to himself, "are praying for Kanā'yā's children, and are confident that God will grant their desire. *Pā'drī* Scott is a great Saint; whatever he says always comes true; his prayers never fall to the ground. It matters not, therefore, whether I help them, or refuse to do so, they will surely get back those children; and then I shall appear to be not only ungrateful, but utterly contemptible." After thus debating the question and hesitating for a time, Kā'lū at length exacted a solemn promise from Mr. Scott and Kanā'yā that they should not betray him, and then agreed to go and do his best.

On the following morning Kanā'yā slipped two rupees into Kā'lū's hand, saying, "Perhaps they may be starving; if you find them, give them this money." And now Kā'lū began his search for the lost family, and many earnest prayers for his success ascended to heaven from the Christian band at Scott garh.

Four days later Kā'lū returned, and entered Scott garh at an hour when no hostile eye could observe him, and after charging the Christians to keep the matter a profound secret, made his report: "I have found them," said he; "but they are in such a tight place that they cannot come to you, nor can you by any possibility go to them." Then, pointing towards the low mountains which skirt the plain, some twenty-five miles northeast of Zafarwāl', he continued, "There is a village and a fort there. The village is called Jān'dī. The fort is the headquarters of Sālār De'vā Singh, the most cruel tyrant in all creation; he has great authority in the kingdom of Kashmīr', and is almost equal to the *Mahārājā* himself. Rāmde'ī and the children are in a small house in the village of Jān'dī. She is employed as a menial to serve De'vā Singh's wives, from whom she receives a scanty maintenance. The house in which she lives is in full view of De'vā Singh's fort and of his judgment hall, and there is no hope of her ever escaping."

"Does any one there know that you went to see Rāmde'ī?" inquired Mr. Scott.

"Know it?" said Kā'lū. "No sooner had I inquired for Rāmde'ī than the rumor was bruited abroad, far and wide, 'Kanā'yā has come.' De'vā Singh himself summoned me peremptorily into his presence, and catechised me sharply with many inquiries. He said, 'Who art thou? Whence comest thou? What errand brings thee here?' and he asked me many such questions."

"And then?" inquired one from among the group, who were all listening with breathless attention.

"Well I replied that I was related to Rāmde'ī, and that her sister was my wife. Then he questioned me *very* keenly, and said, 'Art thou sent hither by her friends?'"

"How did you answer that, Kā'lū?" inquired Mrs. Clement.

"What could I say to that, Bī'bī Jī? Of course I said, 'No, I am not sent by them;' and I added, 'I have not seen Rām-de'ī for a long time, and have come on a friendly visit.'"

"And why do you think there is no hope?" said Kanā'yā.

"I think so, and I am sure of it," replied Kā'lū; "for De'vā Singh said to me when I was leaving—and when he said it he looked as fierce as a tiger—'Go and tell Kanā'yā that if ever he come hither, so sure as I see him, I will shoot or behead him, and his blood will be upon his own head.' And all men tell me that De'vā Singh is a cruel despot, and will do all that he threatens."

When Kā'lū had finished his report, the Scott garh community was so overwhelmed with sorrow that for some time no one felt like saying a word. After a time Mr. Scott broke the silence by saying, "Now we know, Kā'lū, that you are a man of your word, and will surely fulfil your promise to us in regard to your son Piyā'rā."

It is impossible to tell how it happened; but the secret began very soon to leak out. Whether it was repeated by some imprudent member of the Scott garh community, or circulated by some one who came down from Jān'dī, or allowed to leak out from Kā'lū's own house, we cannot tell; but the situation of affairs was known to every one in the vicinity of Scott garh, Zafarwāl' and Na'yā Pind, within a few days after Kā'lū's return from Jān'dī, and was tauntingly cast up to every one who went forth to preach: "*Pā'drī Sā'hīb*," said the heathen in derision, "talks of getting back those children! He says the children will come first. He says God will give them back to Kanā'yā. But how can such a thing be? The moment you go near the fort of De'vā Singh he will shoot you, or cut off your head with a sword: and dare you make the attempt?"

These things were spitefully spoken to the preachers and Christians wherever they went; but Mr. Scott and his companions continued to hope and pray, and say, "God will bring them back, and first of all the children; this we confidently believe."

CHAPTER XXII.

VISIT TO THE TIGER'S DEN.

KANA'YA PROPOSES GOING TO JA'MU IN PERSON TO PETITION THE MAHARAJA OF KASHMIR FOR HIS CHILDREN—CHRISTIANS OPPOSE THE PROJECT AS TOO HAZARDOUS—REV. SCOTT ENCOURAGES IT—KAUDE SHAH TO ACCOMPANY KANA'YA—THEIR OUTFIT FOR THE TRIP—DANGER OF TAKING CHRISTIAN BOOKS INTO THE KINGDOM OF KASHMIR—A REMARKABLE PEDESTRIAN—IN THE ELEPHANT STABLES OF THE KING AT JA'MU—ANXIOUS THOUGHTS—"WHENCE CAME THIS BOOK?"—KANA'YA RIDING DEVA SINGH'S OWN ELEPHANT IN THE STREETS OF THE CAPITAL—VISIT TO ANOTHER PARTY OF ELEPHANT KEEPERS—"SHUT NOW YOUR BOOK IF I AM A LIAR"—HOW A PETITIONER MUST PROCEED AT THE COURT OF THE MAHARAJA—KANA'YA INTRODUCED TO THE COURT—THE TWO JUDGES OF THE SUPREME COURT OF KASHMIR—KANA'YA PETITIONS FOR HIS CHILDREN—"YOU HAVE BECOME A CHRISTIAN!"—THE IRATE JUDGES—OLD MEMORIES REVIVED—"WHAT HAVE YOU FOUND IN THE CHRISTIAN RELIGION?"—"WE ARE COMMANDED TO KILL KA'FIRS WHEREVER WE FIND THEM"—AFRAID TO SPEAK OR EVEN TO MOVE—URGED TO ANSWER FOR HIS CHRISTIAN FAITH—"NOW LET HIM SPEAK; GIVE HIM A FAIR HEARING"—KANA'YA'S SPEECH TO THE JUDGES IN PRESENCE OF AN EXCITED CROWD—"AWAY WITH THESE MEN! THRUST THEM FORTH FROM THE CITY!"—THE JUDGE'S WARNING—"WHAT OF MY CHILDREN?"—KIND TREATMENT FROM THE GUARDSMAN—SCENE IN THE REST-HOUSE—THE ANGRY FAKIR'—RETURN TO SCOTT GARH.

THREE months had passed away after the events last narrated; the effort to colonize Christians at Scott garh was at its height, and Mr. Scott, Mr. Clement, Kanā'yā, and Bhaj'nā, and several other Christian families, were there. They had met together one evening for prayer as usual, and were conversing on the same absorbing subject which had so long and so deeply interested them, and which, instead of passing into oblivion through the lapse of time, was day by day increasing in painful interest. Kanā'yā, seeing no way of recov-

ering his family from exile and bondage, had been feeling sorrowful and depressed in spirit; but that evening he rose up as a man will often do when some new thought revives expiring hope, and said: "Brethren, I will go up to Ja'mū, the capital of Kashmīr', and present my petition to the king himself. What do you counsel?"

Against this course there was a general and decided outcry from all the Christians, old and young, male and female.

"No matter," said they, "if Jān'dī is nearly forty miles from Ja'mū, and the road rough and mountainous, De'vā Singh is nevertheless very often in Ja'mū itself, and is continually riding to and fro. He ranks well with the king, and wicked tyrant as he is, he fulfils his threats. Kanā'yā will risk his life just as much by going to that place as by going to Jān'dī, and should never attempt to go thither."

Mr. Scott, who had not joined the rest in opposing Kanā'yā's project, but was silently and seriously thinking it over, said: "You hear what they say, Kanā'yā; and I may add that the distance to Ja'mū is about thirty-seven miles, and the roads, unlike many here made by the English, are mere by-paths, often hard to find; and far more important is the fact that after you enter the independent kingdom of Kashmīr', a few miles from this, you cannot expect the same protection as you enjoy here under the immediate jurisdiction of the English. The *Mahārājā*, who has the power to put men to death, and freely exercises it as an independent ruler, is exceedingly jealous of foreigners who enter his territory; and worst of all, he offers no protection whatever to Christians who go there to read and publish the Gospel to his subjects. Now, Kanā'yā, do you feel able to face all these difficulties? Can you take your life in your hand and brave these many dangers?"

With the humility and simplicity of a little child, Kanā'yā answered: "Pā'drī Sā'hīb, you are my respected teacher, and I am a learner. You went to Kā'bul with Bibles when the Afghāns were ready to kill you, and returned again safe and sound. Will not God also bring me back alive? I believe he will."

Mr. Scott was greatly rejoiced to find that Kanā'yā had faith, having purposely so framed his questions as to test his faith; and rising up, he enjoined the rest of the company to hold their peace, saying: "Let him go, and hinder him not. Commit this whole matter to the will of God. I now have new and strong hopes that God will fulfil our desire."

Kau'de Shāh, Mr. Scott's servant, who had become warmly attached to the Christians, was a brave young man, and though still a Muhammadan by profession, enjoyed the confidence of the Christians of Scott garh almost as though he were one of themselves. Kanā'yā, when preparing to start for Ja'mū, said to Mr. Scott: "Give me Kau'de Shāh; he will be of great use to me. And if anything serious happens to me, he will be able to bring you tidings. Give me also four books, viz: a *Gurmukhī* New Testament, a Roman Urdū New Testament, a Roman Urdū copy of the Book of Psalms, and a little book of select Scripture verses."

When books were mentioned by Kanā'yā as a part of his outfit, a number of the Christians, who had not as strong faith as some others, objected most decidedly. "It will be dangerous, Kanā'yā," said they, "to take these Christian books with you into the kingdom of Kashmīr'; they are forbidden by the king, and will be the means of your death."

"But," said Kanā'yā: "If I cannot take the books with me, I will not go at all; I will take the books."

The objectors then appealed to Mr. Scott for his judgment on this important question, which he promptly gave in these words: "By all means let Kanā'yā take the books."

The brethren "of little faith" then urged strongly that Kanā'yā should not go at all; but Mr. Scott again bade them hold their peace, and cease to hinder or discourage him in any way.

Kanā'yā now tied his four books up in a bundle, which he proposed to carry in his hand. Then, giving Kaude Shāh a Roman Urdū primer from which he had been teaching him the letters, he said, "Take this along in your own bundle, Kaude Shāh; and here is a copy of the book of Acts, take it

too; after I have taught you all that is in the primer, this will be your first reading-book." Thus equipped and ready for an early start next morning, Kanā'yā and Kau'de Shāh retired for the night.

The reader will, perhaps, infer from some things said of Kanā'yā that he was a good pedestrian, and the inference would be correct. He owned no horse or other means of conveyance, always making his journeys on foot. He has repeatedly walked from Zafarwāl' to my house, a distance of forty-two miles, starting about the middle of the forenoon, arriving on the evening of the same day, and showing no signs of fatigue. Those who have often traveled with him say that he sometimes takes a nap on the road without ever halting.

The morning after the preparations just described, he and Kaude Shāh bade good-bye to the group of anxious friends at Scott garh, and by sunset entered Ja'mū, where they sought and found a lodging place in one of the king's stables, in which nine elephants were kept for the pleasure of the magnates of the kingdom. In this stable were twelve *mahā'wats*—all Mahammadans—whose only business was to attend upon the elephants; and Murād' Bakhsh, the *Sardār'* (head servant) of the twelve, was a relative of Kau'de Shāh.

Many, indeed, were the anxious thoughts that filled Kanā'yā's mind that night. A stranger far from home, in the country of a heathen despot, to a great extent ignorant of the laws and of the people—in all that kingdom *alone* on Christ's side, and an illiterate peasant, without money or influence; yet must he face the wise and learned, the noble and proud, the powerful and despotic magnates of a foreign capital, on legal business, the issue of which was to him of vast importance. The two great questions which were uppermost in his mind were: "How can I get my wife and children?" and, "How shall I answer when men question me as to my faith?"

According to Indian custom, those twelve elephant keepers resided in the stable near the animals committed to their charge. Having prepared their evening meal, they invited

Kau'de Shāh to eat with them, and not knowing who Kanā'yā was, invited him also. But Kanā'yā thanked them, and said, "Though I can eat with you, yet you would not like me to do it, for I am an *Isāi*."

"What is an *Isāi*?" inquired one of the keepers in honest simplicity.

"An *Isāi*," answered Kanā'yā, "is one who believes in Isā (Jesus). And Isā is the same person whom you Muhammdans have learned from your Koran to call *Rāhu-l-lāh* (Spirit of God).

Here Kau'de Shāh put in a friendly word for Kanā'yā, and said to them: "If you would like to know about these things, he has a very good book on the subject, and after supper you can hear him read."

"Oh yes," said another, "I once lived in Lahor, and know something about these people." And turning to Kanā'yā, he asked, "Are you not a *Kirā'nī*?"

"I know very well," said Kanā'yā good-naturedly, "that you don't mean any disrespect; but it is not proper for you to speak of me as a *Kirā'nī*. That is a name applied to us only when people wish to revile us. We bear it patiently, however, and do not get angry. But I am an *Isāi*, a believer in Jesus; this is the right word to use when speaking of us."

This conversation by which Kanā'yā was introduced to these humble and simple-minded *mahā'wats* on his arrival at Ja'mū, was conducted in a pleasant temper all around, nor was this good humor disturbed in the least, though the Muhammdan hosts cheerfully consented to their Christian guest sitting apart and eating by himself; for had he taken advantage of their ignorance, and eaten with them, they would have been offended on discovering afterwards that he was a Christian. As the bread which he had brought in his humble pack was dry and stale, they insisted on giving him some of their own fresh bread, with some *dāll* added for a relish, saying: "You have come too long a journey to fast on that dry stale morsel."

After supper, a dim light was made in one corner of the

stable, and the eager group gathered around Kanā'yā, with intense curiosity to listen to a man who had found a new religion, and forsaken that of his fathers; for nothing is so self-evident to the people of India, before their old ideas are disturbed, as that every man should continue firm in his ancestral faith.

"What is it your pleasure that I should discourse of?" inquired Kanā'yā. "Perhaps you would like to know why I became a Christian?"

"Yes, that is just what we want to hear," responded three or four voices.

Kanā'yā untied his bundle and took out his New Testament, but before opening it said, "Will you promise not to become angry if I read to you?"

"By no means—we will not be angry with you," said Kau'-de Shāh's relative, *Sardār'* Murād' Bakhsh, with whom the rest of the company heartily agreed.

Kanā'yā then read from Christ's sermon on the mount, what is written about the law applying to our thoughts and desires, as well as to our outward actions. Muhammadans accept the moral law, which they believe applies to outward actions only. After reading for some time Kanā'yā said, "He who gave these words came from heaven to save us." Then turning to the third chapter of John, he read the 16th, 17th and 18th verses: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

When this passage had been slowly and deliberately read, and well understood, the interested listeners gave a general expression of hearty approval and profound admiration of these wonderful sayings; one of them remarking: "And we also know, from our own religious books and teachers, that Jesus ascended up to the seventh heaven, where he still lives."

"Whence came this book?" inquired one of the group; "did it rise in your own country—in the Panjāb?"

"No," answered Kanā'yā; "it started away far beyond the seas, and has gradually spread through all countries—only not yet in Ja'mū and Kashmīr."

"That is true," remarked Sardār Murād' Bakhsh, "there is no *hukam* (order) from the *Mahārājā* for preaching it here yet."* And addressing Kau'de Shāh, his relative, he continued: "This new religion must be a very wonderful thing—yes, wonderful indeed, when any man, no matter who he is, is willing to leave his own religion for the sake of this one, though all the world in consequence will curse him and revile him."

Murād' Bakhsh then ordered beds for his guests, and said to them: "It is now twelve o'clock, and you are surely tired; take your rest, and to-morrow night we must hear some more."

The two travelers, notwithstanding their long wearisome journey, and the lateness of the hour, did not wish to retire until they should make known their errand.

"We have come to Ja'mū on a certain *business*," said Kau'de Shāh, at the same time beckoning Kanā'yā to explain; whereupon Kanā'yā briefly told the story of his wife and children being taken away to Jān'dī on his becoming a Christian, and asked the party whether they knew of any way by which he could claim his children from the Ja'mū Government.

The little which these humble stable-men had learned about the Christian religion, had prepared them to take a deep interest in Kanā'yā's case, and without exception they all sympathized warmly with him in his trouble. Sardār Murād' Bakhsh remarked: "This is a very weighty case; it is the most difficult of all kinds of cases, for it is about religion. They will never give up the children; at least that is my opinion. I will take you up to the court-house in the morning to see what can be done; but we must now lie down and sleep."

*Oriental kings assume the control of religious affairs as well as of civil and military—so much so, that "no *hukam*" is equivalent to "forbidden."

Whilst the *mahā'wats* were busied with their accustomed morning work, Kanā'yā took Kau'de Shāh aside into a vacant room, and prayed the Lord to deliver him from the hand of his oppressors, and restore him his wife and children, pleading that he himself could do nothing, and was very helpless. After beginning the day with this short but suitable prayer, they stood looking at the busy *mahā'wats* and the huge elephants.

The *Sardār* called Kanā'yā and Kau'de Shāh, and pointing to an enormous beast which just then was being led out of the stable by one of the *mahā'wats*, remarked: "Do you see that splendid elephant? He belongs to Sālār Devā Singh, commander of the Jān'dī fort, and you shall have a ride on his back."

Now elephants are kept for the pleasure of kings and the nobility, no other mode of riding being considered so honorable and luxurious as that upon an elephant. But Kanā'yā was a poor petitioner, a helpless, oppressed and afflicted stranger in a strange city, a plain man, and a lowly despised "*Kirā'nī*." He therefore instinctively shrunk from the high honor proffered to him by his friends, and said: "I will only be an object of ridicule, and will get myself into trouble, if I am seen on an elephant. I never rode on one in all my life."

"No danger," said they, placing the ladder against the side of the elephant; "we will take you around to see the 'big city,' and afterwards take you to the court house; be pleased to mount, and seat yourself in the *hau'dā*."

"But if people come to know that I am an *Isā*, perhaps you may get into trouble on my account," objected Kanā'yā.

"There is no danger whatever of that," insisted Murād' Bakhsh; "we are not concerned in the least. Be pleased to get up and take a seat in the *hau'dā*, and let your mind rest easy as to the result."

Kanā'yā was at length prevailed upon to mount; and seated upon the very beast on which his deadly enemy, De'vā Singh, was accustomed to ride, and accompanied by three elephants, he was in this honorable manner escorted all around the capi-

tol to "eat air," and see the sights of the "big city." He had not yet read the whole of the Old Testament, else would he have thought of Mordecai riding "*on horseback through the street of the city*"—"on the horse that the king rideth upon," and must have felt assured that his God would yet deliver him from that modern Haman, De'vā Singh.

In the city of Ja'mū there was another elephant stable, over which one Amīr' Bakhsh was the *Sardār*. This man being well educated, Murād' Bakhsh deemed it wise, before going to the court house, to discuss with him Kanā'yā's prospects, and to consult him as to the best method of procedure. The four elephants were, therefore, soon kneeling at the door of Sardār Amīr Bakhsh, where the excursion party descended from their *hau'dūs*. Mats being spread in Amīr' Bakhsh's court, the company were politely invited to seat themselves. Murād' Bakhsh, introducing Kanā'yā to Amīr' Bakhsh as an *Isāi*, told him the particular business on which they had called.

"What is an *Isāi*?" inquired Amīr' Bakhsh, somewhat ungraciously, and not very mildly.

Murād' Bakhsh said, "You can ask him, and he will tell you all about it very nicely; only do not become excited, please. He was reading to us at the other stable last night, and his words were very good indeed."

"Tell me now," said Amīr' Bakhsh to Kanā'yā, "why you ever were so foolish as to become a Christian."

"I will tell you," replied Kanā'yā. "Ever since I was a child, my father's house was open to *maul'avīs*, *pan'dits*, *sai'yads*, *fakīrs'*, and all other kinds of religious teachers, who were always hospitably and freely entertained whenever they came. From the age of twelve years I was accustomed to serve them with food, and supply them with lodging and presents; and to ask of them in return: 'How can I escape from the wrath to come?' But in every case their sole object in coming to us was to obtain bread, and after being well fed, they always gave the answer that they could not inform me."

Here Amīr' Bakhsh interrupted Kanā'yā impatiently and

spitefully: "Have you found it out yet? Have you *got* salvation?"

"I am able to explain fully to you," said Kanā'yā, deliberately; "if only you will keep cool, and not become angry."

Mr. Clement and Mr. Scott had instructed Kanā'yā when he was starting to be very cautious, especially in regard to his books, and to use them only in private, because their use in public was forbidden by the king, and might subject him to severe punishment. He was therefore always particular, before opening his New Testament, to require a promise of his hearers not to become angry, and thus put them upon their honor.

After Amīr' Bakhsh had promised very positively that he would not become angry, Kanā'yā, taking his New Testament from his bundle, and holding it up in his hand, said, "The way of salvation is taught in this book, and if you permit me I will read one or two verses."

"Very well," said Amīr' Bakhsh, "proceed."

"Before I begin," said Kanā'yā, "please answer me one question: "Do you know how *Isā* came into this world?"

"I know very well," answered Amīr' Bakhsh; "He was born of the Virgin Mary, and he ascended alive into heaven."

"Yes," said Kanā'yā, "that is all right as far as it goes, and I will read here in the New Testament where it is explained more fully." Then turning, as he had done the night before, to John iii. 16, he read: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." In reading these verses Kanā'yā laid special emphasis on the words, "*he that believeth not is condemned already*," and then added, "If Jesus had not come into the world all men must have perished; no one would have been saved."

These words fairly implied that faithful Muhammadans were not, as they confidently believe, on the sure road to Paradise. The wrath of Amīr' Bakhsh was in a moment all ablaze, and he exclaimed in a loud tone of voice, "Are we Muhammadans then all deserving of hell? Has our prophet Muhammad not written, that if we repent our sins will be forgiven?"

"It is also written in your Koran," said Kanā'yā, "that if you miss one of the five daily prayers, which are prescribed by Muhammad, you will be punished for a long period in hell; have you always repeated those five prayers daily, without ever missing one?"

At this rejoinder Amīr' Bakhsh exhibited still greater anger, when Kanā'yā, turning to Kau'de Shāh, said, "Do you see, Kau'de Shāh? He gave me permission to read, and promised that he would not get angry; but now, when I have read ever so little, you see how angry he is. Does this not raise a doubt in your mind as to the truth of your Muhammadan religion?"

Amīr' Bakhsh, now no longer maintaining even the formality of logical disputation, allowed his temper to obtain the mastery, and said petulantly, "Well, shut now your book, if you think I am a liar."

Kanā'yā then changed the subject, and began to make inquiries as to how he should proceed in his efforts to recover his children: "Before whom," said he, "shall I make my petition?"

Amīr' Bakhsh answered rudely, "You may petition or not, just as you please; your children will in no wise be given to you. But, on the contrary, just as soon as your errand to Ja'mū is known to the king, you will be punished."

Kanā'yā then rose up, and, after politely asking Amīr' Bakhsh's permission to leave, made his *salām'* and departed.

Murād' Bakhsh again invited Kanā'yā, with his companion, to mount De'vā Singh's fine elephant, and determining to do for him the best in his power, turned the noble animal's head toward the court-house, explaining by the way how one should proceed in going to court in Ja'mū; for Kanā'yā had

let it be known that his mind was filled with many anxious thoughts about stamped paper, petition writers, policemen, orderlies, court officials, fees, and an endless routine, as in the courts of British India.

"There is not much of this in Ja'mū," said Murād' Bakhsh; "it is very simple here. There are two judges—a Hindu and a Muhammadan. They sit elevated above the common people, upon a high platform—higher than a man's head—with all their clerks and other assistants sitting about them on the floor of the platform. The petitioners and all the crowd of common people stand in the large area below, and the judges sit up there to hear and decide cases. If any man has a case, he just walks in and tells his own story, and produces his witnesses, and the judges listen and give their decision."

By the time these matters were well explained, the four elephants were kneeling in front of the court-house, where Murād' Bakhsh left them in charge of his helpers, to await the pleasure of any of the great men who might require them; then conducting Kanā'yā through the crowd into the area, he secured the attention of one of the judges, and pointing to Kanā'yā, said to the judge: "Your Honor, this man has a case," after which he immediately stepped aside, leaving Kanā'yā to speak for himself, according to the usage at the Ja'mū court.

Sai'yad Gulām Na'bī Shāh was the king's Muhammadan Chief Judge in civil cases, and *Pan'dit* Sim'bū Partāb' his Hindu Chief Judge in the same class of cases, the latter being better qualified to decide points in Hindu law, and the former in Muhammadan law. For the sake of brevity, I will use only their titles, and call the one *Sai'yad* and the other *Pan'dit*. Both of these men had received a thorough course of education to fit them for their high and responsible positions, and each alike, devoted to his own religion, hated the very name of Christian. The *Pan'dit*, before whom Kanā'yā's case was necessarily to come, was a heavy-set native gentleman, about forty years of age. Notwithstanding his Brahminical pride,

and his excitable temper, there was nevertheless expressed in his round, ruddy, good-humored face, a shade of something which at least resembled Christian culture and civilization.

The *Sai'yad*, a tall, careworn, overworked man, of reserved manners, wore the peculiarly haughty, scornful expression so often to be seen in the countenances of intolerant Muhammadans. This judge had nothing special to do with Kanā'yā's case.

As soon as Kanā'yā had been introduced by his friend, Murād Bahksh, the *Pan'dit* asked him whence he came, to which he replied that he was from the District of Siāl'kot.

"What is your case in this court?" the *Pan'dit* next inquired.

"My children," replied Kanā'yā, "were carried off to the *Mahārājā's* dominions after the English court in Siāl'kot had decided that they should be given to me. Their relatives took them away from my village, and they and my wife are detained at *Sālār De'vā Singh's* fort."

The *Pan'dit* seemed to comprehend at once the whole case, having doubtless heard about it already; even while he listened to Kanā'yā's incomplete explanation, his face plainly exhibited anger, as he excitedly demanded: "What's the reason? Your children? Under what circumstances came you to sue for them?"

Kanā'yā, as he stood before the angry judge, attracting also the attention of every one in the court-room, felt altogether too much embarrassed to enter upon a full and connected explanation. Coming at once to the main point, he answered: "I had become a Christian, your Honor."

"*Become a Christian!*" exclaimed the *Pan'dit*, at the same time rising up from his seat in an excited manner, and manifesting as much perturbation as if he had suddenly heard the news of some disgraceful defeat of the *Mahārājā's* army. Dismissing for the present all consideration of Kanā'yā's case—his petition for his children—the *Pan'dit*, looking as if he were ready to leap upon the head of his frightened petitioner, fiercely

demanded: "Why have you become a Christian? and what *Pä'drī* has made you a Christian? I have power and authority to beat you, and bind your feet with a rope, and drag you out of the city and cast you forth headlong. *I have the power to do this.*"

Whilst this wrathful volley was being showered upon Kanā'yā's head by the *Pan'dit*, the *Sai'yad* also growled his hearty assent, and the multitude of common people below stood mute and wondered.

The *Pan'dit*, flattering himself that he had sufficiently annihilated his poor trembling suppliant, lowered his tone, and added in a patronizing manner: "You just give this thing up now, Kanā'yā, and don't so much as mention it again." So saying, he turned away to attend to something else.

When the *Pan'dit* had finished the other case, he turned again to Kanā'yā, who continued to stand waiting, and demanded: "To what tribe or caste of Hindus did you formerly belong? and by what *Pä'drī* were you made a Christian?"

"I belonged formerly to the weaver caste of Hindus, and was taught about the Christian religion by *Pä'drī* Scott."

"*Pä'drī* Scott? *Pä'drī* Scott?" repeated the *Pan'dit* reflectively, as though endeavoring to recall some half-forgotten event. "Of what caste was he, and how many brothers had he?"

"They were from the *Gul'jar* caste," said Kanā'yā, "and I remember the names of only three of them—*Pä'drī* Swift, *Pä'drī* Scott, and *Lä'llä* Harbha'jan."

The *Pan'dit*, lowering his voice now almost to a whisper, began in a bewildered, surprised, and somewhat absent-minded manner, to repeat the names of Swift, Scott, Harbha'jan, Daniel, and continued: "In my own presence, these all became Christians. They came into the Ludhiā'nā Mission Orphanage. They were crying when they came. And I was serving at that time as a teacher in the mission school."

Kanā'yā, and his faithful friend, Kau'de Shāh, who all the while stood by his side, had at first been greatly terrified by

the *Pan'dit's* furious manner and threatening words; but they began to feel a little more at ease on hearing that their judge had once been connected with a mission school; and the *Pan'dit* himself, becoming toned down, no longer seemed the ferocious tiger that he at first appeared.

"Now tell us," said the *Pan'dit*, "what you have found in the Christian religion, and what you have gained by leaving the rites and ceremonies of your own Hindu religion, which are all very good."

"Your Honor is a dispenser of justice," meekly answered Kanā'yā. "You have great authority and power; and if I speak to you on this subject, which pertains to the next world, you will be unwilling to tolerate it. It is better that I should be silent."

Just here the *Sai'yad* put in a word, and addressing Kanā'yā, said, "When you *were* making a change in your religion, it had been well with you to become a Muhammadan; but instead of that you have become a *kā'fir*, and we have a commandment from the Koran to kill all *kā'firs* wherever we find them."

These words were uttered by the *Sai'yad*, accompanied by a look and tone which made Kanā'yā and Kau'de Shāh think it quite possible that he might do what he had both the power and the will to do. The two angry judges looking down upon Kanā'yā seemed unable to withdraw their attention, and the eyes of the crowd in the area, to the number of a thousand or more, were fastened upon him as he stood alone in the midst of the throng, trembling and fearing to speak or move; whilst his friend Kau'de Shāh, who stood a little way off, quaked for him.

The *Pan'dit* began again to question Kanā'yā very impatiently, "What have you gained by your change? Why have you deserted your own religion? Truly, you have done a very wicked thing."

Kanā'yā held up his hands deprecatingly, like a child that has been browbeaten and intimidated until it is afraid either

to speak or to keep silence, and said in a meek and humble manner: "May it please your Honors, you are great and powerful judges, and I am helpless in your presence. If you will promise that you will not become angry with me, I will answer you, and cause you to hear the little I have to speak. If you become angry with me, then will I not be able to speak to you. If therefore you should feel anger beginning to rise in your hearts when I speak, please only command me to cease, and I will be silent."

All the busy *mun'shīs*, *nā'zirs*, and other employees of the court, of whom many were sitting on the platform, had by this time become deeply interested in what was going on between Kanā'yā and the judges, and had laid aside their pens and papers to listen. The touching pathos of the little speech of that humble, illiterate, friendless man, who stood alone in the area, and on whom hundreds of eyes were fixed, had sent a wave of kindly sympathy over many hearts, and a number of voices from the platform were heard saying to the judges, "Let him speak, and give him a fair hearing."

Then Kanā'yā stood forth, and said: "From my early boyhood I sought without ceasing after salvation; from many Hindu religious teachers whom I served in my father's house I sought it, and never found it. In the same way I searched for it at the hand of Muhammadan religious teachers, but found it not. As are the Hindus so are the Muhammadans—both alike unable to reveal the way of salvation—but now I have found it."

"Show it then! where is it?" was impatiently demanded by both the judges.

"I can show it," responded Kanā'yā confidently, as he began to warm up a little and grow more self-possessed; "it is right here—I have it with me."

"Very well, make it appear, then," said both of the judges.

Kanā'yā then began to lay out his discourse somewhat methodically, thus: "There are two things. First, there is one thing in my heart—this is *of great price*; if you desire to hear

about *it*, I am able to explain it by word of mouth. Then, secondly, there is another thing, distinct from the first," and pointing to his New Testament, which he had all the while under his arm (for he had no place where he could safely leave it), he said, "that second thing is in *this book*."

"Very well, let us hear what it is," said the judges. "What is written in that book?"

"If only you will not get angry," said Kanā'yā again, "I will cause you to hear," and producing his Roman Urdū Testament, and also his Gurmukh'ī Testament, he handed the latter up to the Pan'dit, who was well versed in the Gurmukh'ī language. Then, opening his own book at Mark i. 1, and finding the place also for the *Pan'dit*, he began to read. Great excitement prevailed in the vast concourse of people, who surged to and fro and thronged about Kanā'yā, pressing him on every side. It was not hostility on the part of the common people, but an eager curiosity to hear the words of that book, from which he was beginning to read in a clear voice these words: "*The beginning of the Gospel of Jesus Christ the Son of God.*" This verse announced the subject, which to the multitude was new, strange, intensely interesting and wonderful; but grated very harshly upon the ears of Sai'yad Gulām' Na'bī Shāh; since the Muhammadans, like the Jews, regard it as horrid blasphemy to speak of Jesus Christ as the Son of God. As verse after verse was read, the interest of the crowd increased, while the *Pan'dit* and the *Sai'yad* grew more and more impatient until Kanā'yā reached the seventh verse, and read these words: "*There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*" Here the zealous *Sai'yad's* patience gave out; for Muhammadans believe that John the Baptist was the greatest of all the ancient prophets; and the assertion that Jesus was greater was a heresy which he could not tolerate. The *Pan'dit* also, who was looking painfully on, observing with great jealousy the intense interest of the common people in the words of that wonderful book, doubted "whereunto this

would grow ;” and at the end of the seventh verse he stopped the reading, and said to Kanā'yā, “You must now close your book ; but you are permitted to speak and tell us what is in your heart.”

By this time Kanā'ya had completely lost all fear of man, and the Lord had given him courage to testify boldly for his Saviour. Like all Panjāb'ī farmers, accustomed to work about their noisy, creaking sugar-mills and Persian wheels, he found no difficulty in making himself well heard in the midst of much noise. Closing the book, as he was ordered to do, and taking the philosophical precaution to require once more what no man having the least grain of self-respect could refuse—a promise not to get angry—he proceeded to avail himself of the privilege of telling “what was in his heart.” Raising his voice to a loud pitch, he said: “The prophet whom you people call Yahiyā, is the very same that we call John the Baptist. You say he is a great and true prophet of God, and we agree with you in this; all that he spake is true. Now, he said that there was another person going to appear who was greater than himself—so much greater that he himself was unworthy even to stoop to unloose that person's shoes. But who was that person who was greater than John? That was I'sā, on whom we believe, and after whom we are called *Isā's*. In those very days, when John the Baptist was preaching, I'sā appeared. He plainly said: ‘No man can come to the Father but by me.’ He said: ‘I am the door.’ And he said: ‘All who climb up some other way—idolators and such like—are thieves and robbers, and will not find God, and will be unable to enter into the kingdom of heaven.’ The name of him who spake these words is I'sā. He is that very sinless incarnation of whom the Hindus say that he will come. He is the Saviour, and there is no salvation in any other.”

The *Sai'yad* here interrupted Kanā'yā by saying: “What has I'sā done? What have you seen in him, that you believe in him?”

“He made dead men live, and made lepers pure and clean,”

was the prompt reply, "and he always said: '*I* do these works; *I* am the door; except through *me* no man can come to God.'"

"Can not our *gu'rūs*," said the *Pan'dit*—"Can not our prophet," said the *Sai'yad*—"can these not save us? Are we all doomed to hell?"

Kanā'yā's testimony concerning Jesus as the only Saviour, leading logically to the conclusion that neither Hindu *gu'rūs* nor the prophet Muhammad were able to save their followers, was extremely galling to these two high officials, who were not in a fit state of mind to listen to an answer to their questions with profit to themselves, as Kanā'yā well knew; but hundreds of common people were eagerly listening, who might be benefited, so he said in a loud voice: "Believe on the Lord Jesus Christ, and you shall be saved. If you do not believe in him, there is no salvation in any other. All others who ever came were sinners, and came to destroy men; but Jesus came to save sinners; no other one came to save sinners but Jesus, and he can save you if you but believe on him."

This exciting discussion continued for some time; but Kanā'yā's plain and direct testimony proved most irritating to the proud *Pan'dit* and his associate, the *Sai'yad*, who at length again angrily ordered him to close his book and keep it closed, strictly charging him not to preach these words to any one. Then the *Pan'dit* called a soldier, to whom he said: "Take these two men forth out of the city. Every one who hears their doctrines will be misled, and the whole city will be perverted." Then turning to Kanā'yā, he added: "If you teach these things and any person assaults you, instead of punishing your assailant we will punish you, and that severely." The soldier then ordered them to accompany him.

Kanā'yā turned toward the two judges, who were about to resume the judicial business of the kingdom, and smiling—perhaps at the ludicrous idea of seeking justice at their hands—said: "According to the commands now given me, I will go with the soldier; but that matter of JUSTICE about which I

have come to your seat of judgment—my children—what answer am I to receive about them?”

The *Pan'dit* and the *Sai'yad* were both so excessively zealous to answer him, that they drowned each other's voices, and each, anxious to be heard, repeated himself several times with great vehemence. Had their answers been blended into a single sentence, it would have been about as follows:

“Concerning the recovery of your children, Kanā'yā, you may most assuredly—certainly—remain hopeless, without the least vestige of hope—entirely, totally—for never, never, shall you in any way, manner, by any possible means—be able, possibly, to recover your children—never, *never*, NEVER!”

After they thought they had answered him sufficiently, they said to the soldier to whose charge they had committed him: “Make haste now, take him forth; let him not tarry within the city limits!”

These untoward proceedings did not admit of Kanā'yā and Kau'de Shāh being escorted from the court-house by their humble friends, the *mahā'wats*, in the same honorable manner in which they had been borne thither. Nevertheless, twelve of the common people who had become decidedly interested in the discussion at the court-house, followed a little behind, taking good care not to lose sight of them; whilst the soldier who led them out treated them with the utmost politeness and consideration. Addressing them courteously, he asked them where they intended to lodge, and added sympathizingly: “It comes into my heart to give you a lodging-place within the city, for I am moved with pity for you; but I am powerless in this thing, because of strict orders. Nevertheless, here is a rest-house just outside of the city and near by; if agreeable to you, you can stop there. This is not according to my orders, but no one will ask any questions.”

“Very well,” said Kanā'yā, “we will rest here for the night, and in the morning we will depart.”

They entered the rest-house, which was but a single room, and seated themselves upon mats spread for them by an old

fakīr', who, according to a common Indian custom, made the rest-house his home, keeping alive a smouldering fire for the traveler's *hukkā*. The men who had followed from the court-house, sitting, or rather squatting, all about the room, eyed with intense curiosity the persons and movements of the two men, about whom they had just witnessed so much excitement. Kau'de Shāh reached for the long stem of a large *huk'kā* belonging to the rest-house, and began to refresh himself with a smoke, just as any Muhammadan would do with a *huk'kā* used in common by other Muhammadans. Kanā'yā at the same time took from his bundle for his own use a small portable *huk'kā* made of a cocoanut shell.

"How is this?" inquired with timid curiosity one of the dozen lookers-on, "why does one of you use the *huk'kā* of this *dharmsā'la*, and the other use his cocoanut shell? You both seem just alike, and your speech agrees; what secret is there in this?"

"He is a Muhammadan," said Kanā'yā, pointing to Kau'de Shāh, "and I am an *Isā'i*—a believer on I'sā."

This explanation only excited the man's curiosity still more, and after taking a puff or two himself at the Muhammadan *huk'kā*, he drew near, and seating himself beside Kanā'yā, said in a gentle and respectful but very inquisitive manner: "We would very much like it if you would please to let us hear that—you know—that WORD, which you were preaching there in the hall of judgment. Here you can explain fully and particularly, and we desire to know all about it."

Kanā'yā, putting away his cocoanut shell, began by remarking very deliberately: "Brothers, you have seen and heard all that has just taken place; you know the strict orders which the judge has given concerning me, and you know that you people get angry very readily. Now, if for a few minutes you will restrain your anger, I will speak."

The whole company unanimously agreed without the least hesitation, that there should be no anger on their part, and that they would listen attentively if he would only speak.

"How about those who will be dropping in while I am speaking?" asked Kanā'yā, who foresaw that notwithstanding this agreement, others might afterwards enter the *dharmśā'la* and give him trouble.

They answered that all new-comers should be included in the agreement. It was further agreed, at Kanā'yā's request, that if a dispute should arise on any point, it must be referred to Kau'de Shāh, who was, like themselves, a Muhammadan, and who was acquainted with the teachings of the Koran. There was just one weak point in these "peace negotiations." The old *fakīr'*, who had sole authority to admit guests to that place, or exclude them at his pleasure, looking sulky, sat back in a corner of the room unobserved all this time, without committing himself.

Kanā'yā, supposing the way to be clear, opened the New Testament, and read: "God so loved the world that he gave his only-begotten Son—"

"Is there any proof that Jesus is the *Son of God*?" inquired one of the listeners, who, as will already be inferred, were all Muhammadans.

Kau'de Shāh, being appealed to, according to the agreement, said: "Yes; in the Koran he is called *Rūhul-lāh*, which proves his Divine nature. Moreover, the Books of Moses, the Psalms, the New Testament, and the prophetic writings, all declare that he is the greatest of all the prophets, and is the Son of God; and these books constitute the whole of God's word."

The old *fakīr'*, who all the while had been attentively though silently listening from his corner, and who was not bound like the rest to restrain his anger, went off with a sudden explosion. Kau'de Shāh had confessed that Jesus was the "*Son of God*," and confessed his faith in the Bible as being the whole word of God, without so much as mentioning the Koran! Such "horrid blasphemies" even from the mouth of a Christian were bad enough, but when uttered by one who professed to be a faithful Muhammadan, they were beyond en-

durance; and the indignant *fakīr'*, rising up in pious wrath, seized the *huk'kū* of the rest-house, which had just been used by Kau'de Shāh, and with all his might, dashed it to pieces on the ground, exclaiming as he did it: "*He too is become a kă'fir!*"

Kanā'yā's little audience, feeling their responsibility, and being anxious to prevent any further disturbance, put their hands up imploringly before his Reverence, the *fakīr'*, and begged him not to say or do anything to the strangers. Kan-ā'yā good-naturedly turned away the old fellow's wrath by soft answers and conciliatory deeds, purchasing a new *huk'kū* in place of the old one, and humbly begging the *fakīr's* permission to lodge in the rest-house over night, after which he and Kau'de Shāh knelt and prayed, as their custom was, before retiring, and lay them down to sleep.

In the morning Kanā'yā, with his friend, Kau'de Shāh, notwithstanding the judge's order excluding them from the city limits, visited the elephant stable to bid farewell to their hospitable friends, the *mahā'wats*, who in turn gave them a cordial invitation to come to their quarters in the stable whenever they should again visit the "big city," after which the pair left for Scott garh.

The Christians at Scott garh, who eagerly assembled that evening to hear Kanā'yā's thrilling account of his adventures, whilst greatly delighted to learn how faithfully Kau'de Shāh had stood by their Christian brother, were more than ever distressed at what appeared to many of them the utterly hopeless future of Kanā'yā's struggle to obtain possession of his family.

CHAPTER XXIII.

KANĀ'YĀ'S SECOND TRIP TO THE KASHMIR' CAPITAL.

ONLY SOUNDING YOU—INTERCESSORY LETTER TO THE JA'MU COURT—SCOTT CAUTIONS KANĀ'YĀ—THE MAHARAJA'S PROCLAMATION—A KAMANGAR ENTERTAINS KANĀ'YĀ IN JA'MU—LETTER DELIVERED TO THE JUDGE—YOU CANNOT HAVE YOUR CHILDREN—"NO FRIENDSHIP IN BUSINESS"—PEARL OF GREAT PRICE—A DELUSION—"FORSAKE JESUS AND WE WILL CARE FOR YOU"—CAN EXPLAIN IF YOU WILL NOT BECOME ANGRY—LEARNED JUDGES CONFOUNDED—POPULAR CURIOSITY—BRING A HUKAM—RETURN TO SCOTT GARH—CONTINUED PRAYER.

WHEN Kanā'yā returned from Ja'mū and did not find Mr. Scott in Zafarwāl', he started for Siāl'kot at three o'clock the next morning, and met him on the way at the village of Philau'rā. Here he related to Mr. Scott the whole story of his trip to Ja'mū, and then, manifestly disheartened, added: "I think now, *Pā'drī Sā'hīb*, there is no hope of my ever recovering my wife and children."

Mr. Scott, after thinking the matter over, and considering particularly Kanā'yā's depressed state of mind, said: "Yes, Kanā'yā, just so; you had better give them up now and arrange for another marriage."

Kanā'yā was shocked, and staggering back, fell to the ground.

"Why do you take it so seriously, Kanā'yā?" said Mr. Scott on the instant, "do not feel hurt or grieved; I was only trying to look into your heart. You need not fear, for God will regard our prayers."

In Siāl'kot there dwelt a man whom the king of Kashmīr', whenever transacting business with the Deputy Commissioner's court in Siāl'kot, employed as his attorney. This man, whose name was Kutab Dīn, was a personal friend of

Sai'yad Gulām' Na'bī Shāh, one of the two judges of the *Mahārājā's* court in Ja'mū. It was thought that Kutab Dīn might possibly be induced to write to the *Sai'yad* and intercede for Kanā'yā, if only he could be brought to feel an interest in the case. Kanā'yā therefore went to a Christian servant of the Deputy Commissioner, whose name was John Lewis, and through him interested Kutab Dīn in his case. Kutab Dīn then wrote a letter to the *Sai'yad*, requesting him as a great favor, and on personal grounds, to restore the children to their father if possible, and gave the letter into Kanā'yā's own hand.

Mr. Scott thought it necessary to give Kanā'yā on one point a friendly caution. Highly approving of the manner in which Kanā'yā, on his first venture into Kashmīr', had shut out all grounds of complaint against himself by putting his hearers on their honor, he nevertheless feared that the brother perhaps hazarded too much in making anything more than a *private* use of his New Testament. The *Mahārājā* of Kashmīr' had recently taken the position that if Christians should open their religious books and preach from them within his dominions, and should be assaulted and put to death for so doing, he would take no notice of their cases. Still Mr. Scott did not feel free to *forbid* Kanā'yā's course, and only charged him, when taking leave for this second venture, to take no step without prayer, and always to confess Jesus Christ without reserve.

And now, armed with Kutab Dīn's letter as a new weapon, encouraged by Mr. Scott's good counsel, and receiving from all the Christians in Siāl'kot and Scott garh many assurances of their sympathy and prayers, Kanā'yā, accompanied by the faithful Kau'de Shāh, set out a second time for Ja'mū.

On reaching the Kashmīr' capital they went to the rest-house, in which they had spent the last night of their first sojourn in that city. The reverend *fakīr'*, who had dashed the *huk'kā* to pieces, now received them with a kindly welcome, for the Christian manner in which Kanā'yā (and I may also

say Kau'de Shäh) had met his angry outburst, had modified his feelings and won his confidence, and he was unfeignedly glad to see them again. Still, lest some one, either voluntarily or by orders from the court, might make an assault upon them, they deemed it prudent to avoid so public a place as this *dharmśālā* and lodge with one Al'lāhdit'tā, a *kamānsāz* (maker of bows and arrows), with whom Kau'de Shäh had formed a pleasant acquaintance during their first visit, and by whom they were now hospitably received.

As soon as the court-house was opened the next morning, they entered and stood in the presence of *Sai'yad* Gulām' Na'bī Shäh, who at once recognized them, and, without showing any anger, inquired, "Have you really returned?"

Kanā'yā, instead of answering, with a low *salām'*, handed him Kutab Dīn's letter. After perusing the letter leisurely, the *Sai'yad* calmly, and with an authoritative air, thus addressed Kanā'yā: "In kindness to you, and for your good, I inform you that if the *Mahārājā* or De'vā Singh should learn that you have forsaken your own religion, and that you want your children in order to initiate them also into your new faith, and that you have come here on this business, you would, without doubt, be imprisoned for at least six months, or be put to death as De'vā Singh threatened." Then, growing more earnest, he added, "And know most certainly, that to obtain your children in any way is an utter impossibility—yes, even though the heavens should be turned upside down."

Pan'dit Sim'bū Partāb', who by this time had entered the court-room, and taken his seat on the platform, said to Kanā'yā, "You have come here with a letter from our respected friend Kutab Dīn, but in such a case as this you can thus accomplish nothing; this is no friendship matter. If you wish to succeed you must bring a *huk'am* (a government order)."

The two judges followed with their eyes the disappointed and dejected petitioner as he walked slowly and sadly away; and then, confident that they had crushed out the last hope of the "*Kirā'nī*," and that he might now be led to see his "error,"

and return to his Hindu religion, they called him back, and said, "A word or two with you about that '*thing of great price*,' which you said you had found—that is a delusion, Kanā'yā. Have you not sense enough to consider that, were it a reality, you ought to be happy in your family? But, lo! you have lost your wife and children, and are not allowed even to see them; your father and friends are separated from you; and the whole world loads you with curses. Now, if you will forsake Jesus, we will at once restore to you your family; you need not even return to your village, for we will provide for your support here."

"Oh, sirs," said Kanā'yā, earnestly and in a tone of respectful entreaty, "only please not to get angry, and I can explain a little about that."

"You may explain then, and we will not become angry," said the two men of authority, mildly.

"In this Holy Book," Kanā'yā proceeded to say, as he pointed to the New Testament under his arm; "this very book which angered you before, it is written, If a man shall gain the whole world, with all its wealth and glory, and lose his own soul, what shall it profit him?"

Pan'dit and *Sai'yad* looked at one another amazed and confounded, and again addressing Kanā'yā, said, "Repeat that and explain it."

"The explanation of it," said Kanā'yā, "is this—and I wish your Honors to hear and consider it very attentively: That same Jesus, whom you wish me to deny, has said, If any one confesses me before men, he is worthy of me; but, if any one denies me before men, I also will deny him before my Father who is in heaven. Now we all, and you too, ought to confess him, because he is the Son of God and the Saviour of men. If our wealth, or children, or even life itself, should be taken from us, we should not throw away our souls. If my life must be the price, I will neither deny Jesus nor forsake him."

The *Pan'dit* had heard the gospel and read the Bible when serving as teacher in the Ludhiā'nā mission school, and the

plain testimony of this illiterate Christian now brought back the neglected truth, roused his conscience, and disquieted his mind. Said he, interrupting Kanā'yā's remarks, "Say no more." Then, turning to the *Sai'yad*, he remarked: "This is the kind of people these Christians are. I know them well, for I have a good deal of acquaintance with them. Ask them ever so hard a question, and they will always give you such a reasonable answer that it shuts your mouth. Behold, we are learned men and magistrates, clothed with authority, yet are our mouths closed by this ignorant man!"

During this conversation, a multitude of the common people had gathered in the area around Kanā'yā and Kau'de Shāh, some of whom were heard saying to others: "Behold, what a man he is! His children are not, and everything he had is gone; and still he says: 'If my life must go, yet will I not deny *I'sä*.'"

The *Pan'dit* then said to Kanā'yā: "Go hence, now, and bring a *hu'kam* if you wish to see your children; letters of friendly intercession will avail nothing."

As Kanā'yā, with an agonized heart, turned to go away, these words fell from his lips—words which the sequel proved to be pregnant with a significance of which not even he himself, much less that heathen judge, had ever dreamed—"When God gives a *hu'kam*, then I shall see them; all power and authority belong to him."

The two disappointed men sojourned that night also with the bow-maker, and walked back the next day to Scott garh.

The Christians gathered eagerly around them; the particulars of this second expedition, with its fruitless results, were related at length; questions of law were raised and discussed; and prayers offered up to God. So the troubled flock at Scott garh passed that whole night until the break of day.

Mr. Scott adhered to his old text—"Pray," and persisted to the surprise of every one, in saying: "First the children, then the mother; and when she is won over, she will be *such* a Christian, that by her means many more will find salvation."

CHAPTER XXIV.

THE HU'KAM.

THE IMPERIAL HU'KAM—THE MAHARAJA'S HU'KAM—GOD'S HU'KAM—
AND THEN THE HU'KAM OF THE JUDGE.

“I WILL give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.”

Kanā'yā spent three days in putting his farm into such condition that he could leave it without neglect, and went once more to consult with the Deputy Commissioner at Siāl'kot—who, it will be remembered, had granted his petition for the possession of his children—with the view of ascertaining whether anything more could possibly be done to recover his family. The case was one in which religion was concerned, and was now assuming a very grave aspect, since the *Mahārājā* of an important native State was setting at defiance—or allowing his officers to do so—a decision of the chief magistrate of a District of British India. After taking advice, Kanā'yā procured a copy of the proceedings in the case as decided in the District Court, and requesting the Deputy Commissioner to refer it to higher authority, returned to Scott garh to wait and pray, as all the Christians there were directed by Mr. Scott to do daily without fail.

Three months later the Deputy Commissioner called Kanā'yā to Siāl'kot, and said to him: “You can now proceed to Ja'mū, Kanā'yā, and claim your children.”

“But there is nothing in my hand,” objected Kanā'yā—“no letter, no order—how can I go thus empty-handed with any hope of obtaining a hearing?”

“Yes, Kanā'yā, you can go boldly now,” said the Deputy Commissioner, “for a *hu'kam* from the English Government

has gone before you to the *Mahārājā*, the meaning of which, in short, is this: 'Give up those children to their father, and it will be well with you; otherwise we shall see who is able to stand, you or we.'"

As Kanā'yā reflected upon this new phase of the case, it began to appear very serious. How would a haughty independent prince like the *Mahārājā* of Kashmīr be affected, and how would he be likely to treat a poor humble individual like himself, on receiving this peremptory order from the British Government?

Messrs. Martin, Scott, and Gordon, and Miss Gordon, on being consulted, were all of the decided opinion that for Kanā'yā to venture into Ja'mū would now be extremely hazardous—Mr. Scott adding that should he go, one of two things would surely happen: either the king would submit and give up the children, or he would stand on his dignity and cause him to be privately executed.

Messrs. Martin and Scott went out to Scott garh, gathered all the Christians together, stated the new circumstances of the case, and discussed the question of Kanā'yā's venturing once more to approach the *Mahārājā's* court. Mr. Scott very feelingly said in the course of the discussion that Kanā'yā and Bhaj'nā were very dear to him, the precious fruit which God had permitted him to see after eight or ten years of labor and sorrow, and that the thought of losing one of them by a violent death was more than he felt able to endure.

But Kanā'yā expressed his determination to go, and his willingness to meet the consequences, whatever they might be. "When a frog dies," said he, "the dust of its body is converted into a multitude of little frogs as soon as the rain of heaven falls upon it; and just so, if the blood of a Christian is shed in Ja'mū, many of those who see his sufferings will put their faith in the Lord Jesus and become Christians."

Mr. Scott was so overcome with joy at Kanā'yā's declaration of faith and devotion—though not so well satisfied with his knowledge of natural history—that he could not refrain from affectionately clasping him in his arms.

Seeing that Kanā'yā was resolute in his purpose to go, the next question was, who shall accompany him?

Bhaj'nā, whose heart now felt drawn to Kanā'yā more powerfully than ever, came promptly forward and manfully offered to accompany his dear friend in the perilous adventure.

"I cannot," said Scott, as he gravely and thoughtfully shook his head; "no, I cannot give them both up at once." And looking at Jān'ke, Sā'bur and others, as he glanced about the room in which they were assembled, he added: "Let one of these go; and then if Kanā'yā is taken away, Bhaj'nā will remain, and I will not, in the same day, be bereaved of them both." But every man designated by Mr. Scott positively refused, and the matter began to hang in uncertainty, no one for a moment entertaining the thought of allowing Kanā'yā to make the venture alone.

At length Kau'de Shāh, the faithful Muhammadan servant, who had twice already stood fearlessly by Kanā'yā's side in the Ja'mū court, came forward and voluntarily offered his services. As soon as this was reported to his wife and four brothers, they sent him an urgent message, desiring that he would not consent thus to expose his life to imminent danger. But his answer was prompt and decided: "If it be God's pleasure that I go, what have I to fear? Besides, I love Kanā'yā and all the Christians, and am resolved never to separate myself from them. I will go to Ja'mū with Kanā'yā."

This important preliminary to the journey having been settled, a very early hour was set for them to start for Ja'mū the next morning, after which the Christians met for evening prayer, and on retiring for the night bade the two an affectionate farewell—some feeling very solemn, and others weeping freely, as if taking their last leave of them.

In the latter part of the night, whilst the enemies in Na'yā Pind were sound asleep, Kanā'yā went over to Kā'lū, whose home was in that village, and taking him unreservedly into his confidence, charged him solemnly and earnestly as follows: "Go, Kā'lū, to Jān'dī, to my father, my wife, and my children,



MR. JAMES W. GORDON.



MRS. ELEANOR J. GORDON.

making sure that you let no mortal know of your movements. I am now going to the Ja'mū court to get my children, and am just ready to start; the *Mahārājā* will probably wish to have my family meet me, in order to ask them in presence of the judges whether they are willing to go with me or not. If so, my father and wife will have a fatiguing journey of nearly forty miles to travel over bad roads, along the foot of the mountains from Jān'dī to Ja'mū—will have to travel on foot, carrying the two youngest children all that toilsome journey, with no one to care for them or help them. The Lord only knows, Kā'lū, what fatigue, what hunger, what sickness and distress, may befall them by the way. Besides, you well know how the hearts of my dear children will be filled with lies to prejudice them against me, so that they may deny me in presence of the judges. Here is a little money; give it to them for their journey."

Kā'lū prepared, though reluctantly, to start as requested that very morning for Jān'dī, whilst Kanā'yā returned to Scott garh, and at four o'clock on the same morning was ready to start with Kau'de Shāh for Ja'mū. The only person up at that early hour in Scott garh to see them off was Bhaj'nā, who at parting wept bitterly, and said: "Could I only have permission, I would go along; but if it is God's pleasure we shall again meet—if not here, in heaven."

On entering Ja'mū that evening, Kanā'yā and Kau'de Shāh went directly to the house of Al'lāhdit'tā, the *kamān-sāz*, who had so hospitably lodged them during their second visit, but who now appeared shy and very much agitated. "Look here," said he, taking good care that no eavesdroppers were about, "I am indeed your friend. But alas! this whole city has become filled with noise and commotion; the court-house is closed, and public business suspended. I cannot tell whether there is to be war over this thing or not, but at this very time the king and his *Wasīr*, his military officers and chief judges, with all his other great men, are holding a council in the upper part of the city, and this is the reason why you see the

court-house closed. Besides, a proclamation has been issued to warn the people of Ja'mū that if any man receives you into his house, that man, together with his children, will be imprisoned. And, my friends, it is not now in my power to entertain you."

When the pair had taken leave of their friend, Kau'de Shāh, fearing lest some one might get into trouble on their account, proposed that they should at once leave the city; upon which they left, and sought a place of seclusion beyond the city limits, where they would be least likely to attract public attention. At the east side of Ja'mū is a deep ravine, down which flows the river Ta'wī. The descent from the city to the river is quite precipitous, and overgrown with jungle. Passing down the steep declivity, through the jungle, they found near the bank of the stream just such an unfrequented retreat as they desired. In a lonely spot near the river bank was a large tree, under which the ground had been so raised as to form a rough platform of earth and stone, affording a dry place to sit, protected by the tree from the burning sun. Close by this tree was a little straw hut, in which lived a poor old gray-headed *fakīr'*, who may be briefly described as tall, lank, and all but stark naked. He was one of the Sepoys who had escaped in the days of the Sepoy mutiny, and the wretched creature had chosen a mendicant's life as a means of subsisting, and this lonely spot for security against detection.

Kanā'yā and Kau'de Shāh were entirely unacquainted with this solitary mendicant, but knew they could not live in a jungle with jackals, leopards, and snakes, whilst it seemed possible for them to gain some advantage from harboring with even this poor specimen of humanity. So they ventured to approach the "holy man," saying: "Reverend sir, with your permission, we would like to sojourn with you."

"Very well," said the *fakīr'*, eying the strangers rather suspiciously, "you are welcome to stop. I am not afraid of you; there is naught here for you to steal save only my dog and myself."

Such an uncouth address of welcome as this sounds very strange indeed to our ears, but Kanā'yā and Kau'de Shāh well knew that it was given in simple good faith, and was as cordial as could be expected under the circumstances; and feeling no more afraid of being stolen by him than he did of being stolen by them, they resolved to sojourn with him for the present. Within the hut itself was scarcely room for the *fakīr'* and his dog, but there was ample space under the tree, where they spread a blanket and seated themselves.

I may here remind the reader that Kanā'yā, who had been favored with only seventeen days of schooling, had undertaken to teach Kau'de Shāh to read; the latter, being anxious to keep up his lessons and learn to read the Bible, was not willing to lose the opportunity for study enjoyed in this secluded retreat on the river bank. Fearing, however, to open their books in the daytime, they took a few coppers and bought a *dī'wā* and some oil in an obscure suburb of Ja'mū, where the *fakīr'* was accustomed to make his petty purchases, to be ready for a lesson at night.

When night came the *fakīr'* lay down in his hut, and to all appearances fell into a sound sleep. But the old Sepoy was very curious to learn something about his stranger guests; and though we know not just what passed in his mind, it would be very natural just then for him to recall the mutiny of 1857—the banishment of some of his comrades to the Andaman Islands, the blowing of others from the cannon's mouth, and such like horrors; and if he recalled the scene at Hurmat Khān's hut near Ja'mū, he may have suspected that his guests were spies; at any rate, he lay wide awake and listened eagerly to every word they uttered.

When Kanā'yā and Kau'de Shāh supposed that no ear could hear them save the ear of God alone, they knelt down and prayed, and then read a Scripture lesson; after which they searched out many comforting portions of the Scripture, which, in their weird and painful solitude, were a greater treasure to them—

“Than finest gold in richest store,”

continuing their devotions until midnight. One of the precious things which they found in the treasury of God's word exactly suited to their immediate needs was this: "The angel of the Lord encampeth round about them that fear him, and delivereth them." After reading this encouraging passage, Kanā'yā said to his companion, "If this be our trust, what have we to fear?" Kau'de Shāh replied, in a whisper, "We are not afraid of anything happening to ourselves; but here are our books and clothes—lest some one might steal them, we will sleep by turns, and you will please take your turn first."

As soon as the sun was up next morning the old *fakīr'* crawled out of his hut, and seated himself beside his two guests, evincing by his manner and looks that his curiosity had been pent up about as long as he could bear it.

"Who are you people?" said he; "and what were those sweet sweet words which you were speaking one to another in the night? Pray, let me know."

Kanā'yā wished to keep quiet a few days, until he should see what would happen in Ja'mū, and preferred not to tell at present who he was or what business he had in hand. He therefore said, in answer to the *fakīr's* inquiry, "Reverend Sir, we people intend to sojourn here several days, and will tell you everything; but not just now, if you will please to kindly excuse us only for a little while."

"Very well," said the *fakīr'*, making up his mind to wait as patiently as he possibly could.

As the old man had been trying to read them during the night, so they improved their opportunity of studying him in the day time. About eight or nine o'clock in the morning a poor superstitious man, whose child lay sick with a fever, came bowing down before the *fakīr'*, worshiping him as though he were divine. Whereupon the old mendicant, in order to excite in the mind of his deluded worshiper a keener sense of dependence, and at the same time magnify his own importance, treated the humble suppliant at first with haughty indifference. Then he took some ashes, breathed upon them cere-

moniously, and enclosed them in a piece of paper like a doctor's powder, which he directed the father to take home and bind about his child's neck, assuring him that his sick child would recover. Many other afflicted people came to the *fakīr'* and were treated by him in a similar manner; a little ashes, a bit of thread, or anything that happened to be ready at hand, was converted into a charm by his breathing upon it, and given to them for the cure of their diverse maladies. All these things were observed by Kanā'yā, and laid up in his mind to be noticed when the right time should come.

All the visitors who came to pay homage to the *fakīr'* were, without exception, curious to know something about the two strangers sitting near the hut; but he invariably refused to gratify their curiosity, and forbade every attempt on their part to ask his stranger guests any questions.

About noon Kanā'yā said to Kau'de Shāh, "I think one of us had better go up now and see what the condition of affairs is at the court-house."

"No," said Kau'de Shāh, "my counsel is that we remain for a few days where we are, and then both go together."

The *fakīr'*, who was growing more and more impatient to know something more about his guests, overhearing their conversation, said, "My brothers, what will you do at the court-house just now? The court is closed. Some very important case has come up—so important that they say there is going to be a war about it between the *Mahārājā* and the English; and this is why the court is not sitting. What business is it, if I may ask, that you people have in court?"

These words were spoken by the *fakīr'* in honest simplicity, and without the slightest suspicion on his part that any connection whatever existed between his guests and that "very important case." Indeed, he evidently thought he was giving them a bit of useful information, which would save them from climbing up to the court-house in vain. In order, however, to return some kind of an answer to his question, Kau'de Shāh said, "Your Reverence, when people go to court, it is always on some kind of *worldly business*, you know."

The old man then dropped the inquiry and tried to seem satisfied, for men of his cloth—albeit there was very little cloth about him—are not supposed to feel at all interested in worldly affairs.

Towards evening Kanā'yā and Kau'de Shāh placed their little bundles, containing their books, blankets, and other small effects, in care of the *fakīr*', saying: "We are going to take a walk about the city."

As soon as they had entered a thicket on the hill-side as they ascended, and were concealed from observation, they stopped and disguised themselves by readjusting their garments so as not to be easily recognized by persons who had seen them on their former visit to Ja'mū. On reaching the court-house they found it still closed, and the public *bazar* in that part of the city as quiet as though almost entirely depopulated. No horses were to be seen on the race-course, and no elephants lumbering about, the pleasure-grounds being all deserted. At the same time, several pieces of artillery were to be seen standing as they had been recently drawn out of the arsenal as far as its gate, and *coolies* observed repairing the road from the arsenal to the fort; whilst up at the council-house there was a large gathering of people, and quite a commotion.

Seeing a sentinel on guard at the arsenal, Kanā'yā said to him in the *Dogra* dialect, "The court-house is closed to day; what is the reason for that?"

"Do you not know," said the sentinel, "that some grave affair is on hand between the *Mahārājā* and the English, about which there is going to be war?"

"Pray, what can that be about?" said Kanā'yā.

"I am entirely ignorant on that point," replied the soldier.

"Why are these being taken out of the arsenal?" inquired Kanā'yā, as he pointed to the three cannon with their muzzles turned toward them.

"These have lain in the arsenal a long time," replied the soldier, "and are now to be hauled over to the fort."

"Is there really to be war?" Kanā'yā continued. "Is it actually decided?"

"It is on this very question," the sentinel replied, "that they are now holding a council; and when they come to a decision we will know whether it is to be peace or war."

Kanā'yā and his companion passed on without feeling greatly enlightened, and wandering about the city, took a good survey of the palace and all the principal places and buildings, and then returned to their humble lodgings under the big tree beside the old *fakīr's* hut.

The *fakīr'*, seating himself near them, immediately begged them to let him hear words like those which they had spoken to each other in the night. But feeling a little afraid to open their books in daylight, they put him off, saying: "We must eat a little bread just now, and if you too will eat and be ready, we will let you hear about these things to-night." According to this arrangement, the three were ready by ten o'clock and seated under the tree to read and listen, the hut being too small to admit so large a company.

Kanā'yā began by reading the ten commandments. Then turning to the sixth chapter of Matthew, he read to the *fakīr'* the Lord's prayer, and taught him how to pray. He next turned to the fifth chapter of Matthew, making use of it to show how the ten commandments apply to our secret thoughts, motives, and desires, even more than to our outward actions. The old man listened silently and with intense interest to every word, and was so subdued and solemnized by what he heard, that the way appeared to Kanā'yā to be open for making a pointed and personal application. "Just see," said he, addressing the old man with kindness and respect, "do you remember that poor man who came here this morning about his sick child? You breathed on some ashes and gave them to him to make his child well; and the poor ignorant creature went away believing that you have power to heal his sick child! You did the same thing to others, and it is by deceiving people in this way that you gain your livelihood."

"True! true!" exclaimed the *fakīr'*. "It is all deception and fraud. I have been taking advantage of the ignorance of my people. I am an old man, but never before heard I such words as these; and because I heard not, therefore I continued lying and deceiving. Praise be to Allāh! Praise be to Allāh for these words of truth!"

After they had spent some time in studying the Scriptures, Kanā'yā said, "Let us kneel in prayer."

"Do you pray," inquired the old man, "at the five set times daily, as we Muhammadans do?"

"Not at all," Kanā'yā answered, "God has not given any such command as that. His door is open at all times, so that whenever we desire we may come to him, if we but come with a true heart and in faith," and so saying, he and Kau'de Shāh knelt down.

It was not to be expected that a man who had grown hoary-headed in the observance of Muhammadan forms could break off suddenly from old habits and bow down with Christians; so the *fakīr'* sat and listened whilst Kanā'yā prayed aloud. When they rose from their knees the old *fakīr'* said, earnestly, "From my youth up have I read the Koran, but never before have I found these good and wonderful words."

Kau'de Shāh, perceiving that the old man was deceiving himself with the idea that he ought to have found these "good and wonderful words" in the *Koran*, ventured to explain a little. Said he, "This book," pointing to the New Testament in Kanā'yā's hand, "is a new command from God; and *whoever* believes it will be saved."

The words of Jesus which Kanā'yā had read had sunk deep into the dark mind of the old sinner, rousing his conscience and convicting him of sin, and though not agreeable to Muhammadan doctrine, excited in him no opposition whatever.

Like other *fakīrs'* of the Muhammadan faith, this man was accustomed at certain hours of the day and night to perform a kind of devotional exercise by merely repeating over and over again the name of *Allāh*. After he had been vigorously shout-

ing "*Allāh ! Allāh ! Allāh !*" for quite a while, Kanā'yā called him to his side, and said very meekly, "Look here, Reverend Sir, you ought not to shout at God in this way, and repeat his name vainly: see what is written in this book," and turning to Matt. vi. 7, he read: "But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

The old man crawled into his hut without a word, and from that time ceased from his "vain repetitions."

The reader will have observed that Kau'de Shāh, although not baptized, openly and boldly speaks, acts and worships like a Christian, and sympathizes and suffers with one whenever he has an opportunity. Under the simple teachings of Kanā'yā he had mastered the Roman Urdū primer, and read the Acts of the Apostles, and was now reading the Gospel of Matthew. The next morning, after taking a bath in the river, he studied his Scripture lesson with Kanā'yā, and knelt with him in prayer, after which the twain went up to the city to ascertain the progress and condition of affairs between the *Mahārājā* and the English Government.

As they walked through the Ja'mū bazār, and were about to pass a number of carpenters at work, Kanā'yā accidentally recognized among them a man whose name was Hā'ko, who had formerly lived at his own native village, Jhandrān', but had lately taken employment under the *Mahārājā* as head carpenter. Knowing that Hā'ko was an intelligent man, and hoping to gain some information more reliable than any he had yet obtained, Kanā'yā went near and drew him into a conversation, by asking him who he was, and whence he came.

"I do not recognize you," said Hā'ko.

"Your name," said Kanā'yā, "is Hā'ko."

The man looked bewildered, and said: "I would like very much to know who you are, and how you come to know me."

"I will tell you after a little," said Kanā'yā, "but I would like first to learn why it is that there is no business going on in the court-house to-day; I suppose you know it is closed?"

Hä'ko being a foreigner in Ja'mū, and not wishing to speak publicly about the affairs of a despot like the *Mahārājā* of Kashmīr', beckoned Kanā'yā aside; but Kanā'yā, before following him, stepped near to Kau'de Shāh, and in a low tone, so as not to be overheard, said: "Be quiet for a little, Kau'de Shāh, neither asking nor answering any questions, only keep your ears wide open, whilst I learn from this man all about what is going on in the city." Then joining Hä'ko, and walking away with him beyond the hearing and observation of the other workmen, he continued his query:

"The court is closed to-day, is it not, Hä'ko? What can be the reason of this? Please tell me if you possibly can."

Hä'ko then began to explain: "Some Hindu in the District of Siäl'kot," said he, "has become a *Kirā'nū*. His family have come over into the *Mahārājā's* dominion. An order has come from the Queen of England that the children must be given up to their father. If they are given up willingly, all right; but if not, the treaty between the *Mahārājā* and the English will be broken, and the British will send an army against Ja'mū. The king and his counselors have been consulting about this matter for three whole days, and there remains only the fourth day—to-day—for them to decide."

Kanā'yā, having listened attentively to this interesting intelligence, looked Hä'ko squarely in the face, and asked: "Do you really not know who I am?"

"I have not yet recognized you," said Hä'ko, continuing, as he spoke, to scan the mysterious stranger with eyes riveted upon him.

"What was your father's name?" said Kanā'yā, looking intently into Hä'ko's eyes, and enjoying his bewilderment.

"My—father's—name," Hä'ko repeated slowly, "was—Kanā'yā—" and then, suddenly recognizing his old friend, and grasping his hand, he exclaimed with delight: "*Oh ho!* you are Kanā'yā! You were the dear friend of my father who is dead! Yes, when there was war in the time of the Sikhs, your grandmother saved my father's life!"

Thus an old friendship and pleasant early associations were revived; Hā'ko was really delighted at the unexpected meeting, and continued: "You will come home and lodge with me, brother Kanā'yā—of course you will; where else would you go? I am the king's head carpenter, and have in my house plenty of everything to make you comfortable."

Kanā'yā begged to be excused, saying that he had left his baggage in charge of a certain *fakīr'*, and with this excuse put Hā'ko off, promising to visit him at some other time.

"But pray tell me," said Hā'ko, "what business at the king's court has brought you all the way to Ja'mū?"

"This," said Kanā'yā, "I can explain when I see you again."

The truth is, he did not yet feel prepared to confide his important errand to Hā'ko, who knew not even that he was a Christian, much less that he was that very "*Kirā'nī*" over whom Ja'mū was then in trouble; and should everything be made known at once, Hā'ko's friendship, hearty as it was, might not be able to survive the shock. As Hā'ko could not persuade Kanā'yā to accept of his hospitality, he forced upon him money to pay for lodgings elsewhere; after which Kanā'yā and Kau'de Shāh retired for one more night to their lodgings deep down in the secluded ravine on the banks of the Tavi, where the interested old mendicant again drew near and listened with profound concern, as by the light of their little *dīvā* they read and explained the word of God.

The *fakīr'* rejoiced in God's word "as one that findeth great spoil," and desiring that others as well as himself might enjoy the privilege of hearing it, suggested to Kanā'yā that he should read it in the day-time, when many others would gladly come to listen.

"But what if people should become angry on hearing these words, and quarrel with us?" objected Kanā'yā.

The *fakīr'* felt indignant at the thought of any becoming angry at such good words, and still more so at the idea of their giving annoyance to these good men who had taken

shelter under his roof. "What right," he asked, "and what authority would they have to do aught or say aught in *my* house?" And the more he reflected upon it, the more did his old military spirit warm up within him. In his hand was a stick, from which he was seldom parted—a stick about four feet long, and fully two and a half inches thick at the heavy end. Rising up, and stretching to its full height the tall shrivelled frame of what had once been a powerful man, he repeated with emphasis: "Dare any one? With this club would I break his head!"

The following morning Kanā'yā and Kau'de Shāh sat reading the Scriptures, having agreed that they would read until noon, and then go up to find out what they could concerning the threatened war. When the reading was fairly begun, two *namā'zīs** on coming to visit the *fakīr'*, and seeing two persons engaged in reading, drew near to the readers, and seated themselves before them upon the ground.

"What book is that?" inquisitively asked one of the *namā'zīs*.

Kanā'yā boldly answered: "This is the Word of God;"† whereupon the two devout Muhammadans, supposing they were to hear something from the Koran, prepared to listen with reverent attention.

The passage which was being read contained St. John's account of Jesus' turning water into wine. Muhammadans condemn the use of intoxicants, and when these *namā'zīs* heard of so much water being turned into wine, one of them looked at the reader very conceitedly, just as if he thought he had made an important discovery, and asked: "Who are you?"

"What necessity is there for you to know that?" asked

* Muhammadans who scrupulously recite prayers five times daily; the mass of them are confessedly negligent of this essential duty.

† According to the Koran the Bible is the word of God, and must be believed and obeyed no less than the Koran itself; but illiterate Muhammadans—as were these *namā'zīs*—think of the Koran only as God's word.

Kanā'yā, in a tone which restrained the fellow's inquisitiveness.

The other *namāzī*, shifting his position a little nearer, and stretching his neck curiously to obtain a look at the book in Kanā'yā's hand, said, "One thing I want very much to know: the letters in this book are *English* letters, and your reading is in the Hindustani language. What new thing is this? Never before have I heard of such a thing as this."

"Well," said Kanā'yā, emphatically, "this book is the Word of God; is that not enough? What need have you to ask any more questions?"

Then one of them, apparently satisfied, said, "Be pleased then to read from it, that we may listen."

Kanā'yā, as was his custom, made them promise not to become angry, and in case they could not listen quietly merely to go away—and then began:

"I will first ask whether you know who Jesus Christ is?"

"Yes, we know very well," they both replied; "He yet lives, and is in heaven."

"Very good," said Kanā'yā; "that is true. Now this book is God's Word, and tells about Jesus Christ. Besides him there is no Saviour. Neither saint nor prophet, nor god nor goddess, nor Rām nor Krishnā—nor even Muhammad himself, in whom you people believe as your advocate—not one of these is able to save you. There is no other who can save us but this *I'sā*, who now lives and is in heaven."

The two *namāzīs* began to wax indignant, one of them defiantly demanding: "What! Muhammad? Do you say that *he* cannot save us?"

"Oh," said Kanā'yā, with an air of careless indifference, "Muhammad is dead."

This disparaging remark concerning their revered prophet, the truth of which they could not pretend to deny, was too much of a trial for the meekness of the *namāzīs*, who instantly rose up and began to revile Kanā'yā most venomously, shouting: "*Be-īmān'! Kā'fir! Sū'ar! Hamā're paigham'bar se*

ai'sä bol'tä hai?" (Impious one! Infidel! Pig! Darest thou speak *such* words of our prophet?)

Our old *fakir'* had all this while sat squat in the doorway of his hut—his lank, loose-jointed, skeleton-like limbs folded up against his chest, and his chin propped on his knees, as he looked intently on, watching closely the behavior of the two excited *namä'sīs*. Before they had proceeded with their abusive address beyond the ugly word "*sū'ar*"—of all epithets the most hateful to a Muhammadan—the *fakir's* soldier-spirit was aroused. Unfolding himself to his full length, and stalking forth with his club grasped in both hands and raised above his head, he aimed a vigorous blow at his two co-religionists. A monitory word, which dropped from his lips as he was advancing, fortunately warned them to decamp just in time, else their bones or brains must have suffered, for he struck with all his might. Indeed, our friends who looked on from beneath their tree, to this day wonder how the two *namä'sīs* were so lucky as to escape the well-directed blow.

The sturdy champion was too old to give chase, and when the offenders were at a safe distance, they turned about and gazed stupidly, struck with amazement at so sudden and so unexpected an outburst from his Reverence, and still more amazed at his siding with *Kirānīs* against good *namä'sīs* of his own faith.

"There!" said the *fakir'*, authoritatively, as he pointed to a boundary line at a respectful distance from his sacred precincts—"Stand there, and listen; these are good and lovely words. Yes, believe on him who *lives*—not on him who is *dead*! And if you wish not to listen, go away."

After witnessing this fearless exhibition of physical and moral courage on the part of their valorous friend and ally, Kanā'yā and Kau'de Shāh felt emboldened and strengthened. Opening the forbidden book, they now began, without constraint or reserve, to read fearlessly and preach from it to all comers.

When they arose from prayer at noon, the *fakir'*, who was

present and solemnly impressed, frankly acknowledged that all the religions of his country were false; and, utterly disclaiming all exceptions in his own favor, he said, "I, too, am following the life of a *fakīr'* for naught but my bread."

In view of all that had happened that forenoon, Kanā'yā and Kau'de Shāh began to feel ashamed of their lack of faith and courage, and to say one to the other, "What now is the use of our indulging any longer in fear, and why go we about timidly inquiring here and there? Let us go straight up to the city, and boldly face the authorities; God is our helper—he will soften the hearts of our enemies. Come, let us proceed at once."

Putting these resolutions immediately into practice, they started forthwith for the *bāzār*. Seeing multitudes of people collected about the hall of justice, they knew that the court was again in session; and walking boldly into the area, stood again in the presence of *Pan'dit* Sim'bū Partāb', and *Sai'yad* Gulām' Na'bī Shāh, the honorable judges of the Supreme Court of the *Mahārājā* of Kashmir'.

Kanā'yā saluted the *Pan'dit* respectfully, and said: "That *hu'kam* which Your Honor sent for—has it been received?"

The *Pan'dit* arose from his seat, excited and irritated, as one would naturally expect under the circumstances, whilst the crowd rushed together tumultuously from every side. Several voices from the throng were heard exclaiming: "There he is—there he stands—that is he!"

A voice from the platform said: "Is this the very Kanā'yā over whom our whole city has been these four days troubled?"

Another answered; "Yes, through him our religion has been dishonored, and our treaty with the English broken." And others said: "Will he not renounce his Christian religion?" These and many more like expressions from an excited people fell upon Kanā'yā's quick ears, as he made his appearance now for the third time in the capital.

For a few minutes the magnates who occupied the platform got together and held a hurried consultation, after which the

Pan'dit stepped to the front and addressed Kanā'yā as follows: "We will make you the master of a village, and secure to you by law its rents; or, if that is not enough, we will give you two villages, or as many as you demand, and will restore your wife and children to you besides, if you will deny Jesus. Understand clearly that we have both the will and the power to make good to you all that we offer."

Kanā'yā, addressing the honorable judge respectfully, said: "If you will please only not to be angry with me, I will answer your proposal;" after which he stood humbly awaiting permission to speak.

The *Pan'dit* turned to those with whom he had been consulting, and for whom he acted as spokesman, and said: "We must not listen to any reply from this man."

But others objecting, said to the *Pan'dit*: "It is right that you should hear his answer."

"Have I permission to speak?" Kanā'yā humbly inquired.

"Yes," replied the *Pan'dit*, "You are now permitted to speak."

Then Kanā'yā began: "You have offered me many things of great price if I will deny I'sā. Now I ask you to give me but *one* thing. My precious Christ Jesus has given me salvation; if you will offer me something of more value than this, I will accept; but think well before you make the offer, and remember my conditions—you are to show me something better than Jesus has given me, before I may deny him."

The *Pan'dit* turned again to those behind him, and said: "We must now stop asking this man any more questions, else will our gods whom we worship be dishonored. Well do I know these people, and they will never recant."

"*Pan'dit Sā'hib*," said a voice from the platform, "if he were to be beaten, disgraced, bound with cords, and have fire applied to his hand, as was the old custom, what then? Do you think he would not recant?"

The *Pan'dit*, becoming quite uneasy at the excitement momentarily increasing, and at the tumult which seemed immi-

nent, forbade Kanā'yā to speak further, and commanded the crowd to keep silence; then, for the information of all parties, he added: "Well indeed do I know these Christians; if we should cut them into pieces, inch by inch, they would never deny their faith. Now, the *hu'kam* has come from the English that we must give this man his children, which we have agreed in council to do; the *Mahārājā's hu'kam* also is to give up the children. Nevertheless, the case rests in my own hands, and I have power to trouble him or not, and to honor or dishonor him, according to my pleasure."

After making this speech, the *Pan'dit* dismissed Kanā'yā, with orders to appear in court the next day.

Kanā'yā now saw the situation at a glance. The judge, by his speech, whilst virtually acknowledging the inability of the *Mahārājā's* government to resist the army of British India by force, yet assumed that he could use resources of another kind to evade the peremptory order of the English—he could resist it passively, and could thus in course of time wear out the patience of the poor petitioner, preserving the honor of the gods and religion of the Hindus, and maintaining intact the reputation of those who had pledged their word (and given their oath, as will presently appear), never to deliver up the children of Kanā'yā.

As the pair were returning from the court to their obscure lodgings on the river bank, they encouraged themselves with the thought that now they were not likely to suffer violence—that whilst they might be annoyed by delay, their lives were in a measure secure. On their way they were followed by a number of men, who besought Kanā'yā to tell them about his religion, and particularly why he had become a Christian; and by the time he had eaten his supper, and was ready to talk, others to the number of more than a score had gathered beneath the tree to listen.

As usual, Kanā'yā put his hearers upon their good behavior, and then having read a chapter from his New Testament, proclaimed Jesus Christ to be the only Saviour. As usual,

some listened to the truth gladly, others became angry and boisterous, to be subdued only by the sight of the old *fakir's* dangerous club.

Upon entering the court-house next morning, Kanā'yā was informed by the *Pan'dit* that his wife, Rāmdē'ī had just arrived from Jān'dī, and he was ordered to wait until she should be brought into court. Whilst Kanā'yā was thus lingering, in obedience to the court, his faithful companion, Kau'de Shāh, opened the New Testament and began to read it publicly in the court-area to the common people, who crowded around him to listen. Some of the listeners rebuked him, saying, "You will ruin the people by reading that book; for whoever listens to it is sure to become perverted." Then certain of them laid hands upon him, and taking him before the *Sai'yad*, the Muhammadan judge, accused him, saying, "This man goes about reading his books to every one who may listen, and the hearts of our people who hear it will be corrupted."

The *Sai'yad*, summoning Kau'de Shāh into his presence, and consulting hastily with his associates, said, "We will now put this man upon his oath and make him tell whether he is a Muhammadan or a *Kirā'nī*."

"Ask Kanā'yā," said the *Pan'dit*; "he is a Christian, and will not tell a lie."

They then appealed to Kanā'yā, and said, "Speak the truth: is this man a Christian, or is he a Muhammadan?"

"He is a Muhammadan," said Kanā'yā; "but is in search of the truth. When he becomes a Christian he will himself declare it openly."

The *Sai'yad* then angrily commanded both Kau'de Shāh and Kanā'yā to take their books and begone, threatening to imprison them should they not obey.

Just then Rāmdē'ī, with her babe in her arms, accompanied by her brother and father-in-law, was conducted by a soldier into the court-hall. The *Pan'dit*, with the ostensible object of allowing Rāmdē'ī time to rest, after her fatiguing journey, but with the real design of interviewing her and putting words into

her mouth, to use when questioned in court, commanded Kanā'yā not to leave, but to await Rāmde'ī's appearance in the Hall.

Both parties, Rāmde'ī and her husband, at length stood for the first time together in the presence of the judge, who said to Kanā'yā, "If you and your wife can now agree to any terms on which she will give up the children voluntarily, I will send and have them made over to you; but if I use force, and compel her to give them up, she may perhaps go away and destroy herself through grief. I will, therefore, not use force."

Rāmde'ī then stepped to Kanā'yā's side, and taking hold of his arm, said, "My husband, I am willing to live with you, and work for you, and we can live here in Ja'mū, only I beg of you not to confess Christ openly."

Kanā'yā, turning from her to the judge, said: "It is for the children, your Honor, that I am pressing a legal claim in court, and not for my wife. If she comes to me voluntarily, as she has the liberty and power to do, it is well; but I do not wish to compel her. As to my children, however, the case is very different; they are not at liberty to come of their own free will, and no way remains for them but to be delivered to me by force. Tell me whether you decide to give me my children."

"No," said the judge; "never can I give such a decision as that."

"Yesterday," said Kanā'yā, "your Honor publicly announced that the *hu'kam* of the English Government to give up my children had arrived, and that this was the *hu'kam* of the *Mahārājā* also. If you give them not up now, you are disobeying the orders of both the governments."

It was not to be expected that the proud Brahminical judge, occupying so exalted a position, could endure without resentment such plain speaking from a man in Kanā'yā's lowly position; for indeed, whenever the poor people of oppressed India make a show of lawful resistance to their native official oppressors, it is usual for the latter to oppress them still more, and if possible to make them afraid to press their complaints;

and when Kanā'yā began thus to assert what he knew to be his lawful right, the judge and others with him showed both anger and impatience, by indulging freely in the use of abusive and violent language, and finally the judge said: "Go away now, and come again to-morrow; I have the power to summon you into my presence daily as long as I please, and what then can you do?"

On leaving the court, Kanā'yā and his companion went to the shop of the bow-maker, and there publicly read the gospel to as many of the common people as chose to listen; and though known to all their hearers to be the very men about whom so much trouble existed between the *Mahārājā* and the English Government, they were unmolested; an order, however, was soon proclaimed through the city, forbidding the people to shelter or in any way assist them, and threatening those who did so with summary punishment.

Upon their attending court the following day, which was Saturday, the judge raised irrelevant questions, and made frivolous objections, dwelling especially upon Rāmdē'i's unwillingness to give up the children, and declaring that as long as she was not agreed, Kanā'yā could never accomplish his purpose. Ordering them to appear again the next day, he commanded a soldier to take them forth, and not suffer them to read their books or preach their doctrines to the people.

Sabbath morning brought to Kanā'yā and his companion a degree of needful respite from the exciting contest with the court, and afforded them ample leisure for a pleasant and profitable Bible reading in their secluded retreat.

Kanā'yā, feeling no necessity for any longer concealing his personal affairs from the *fakīr'*, now gratified the old man's curiosity to the full, telling him the story of his own conversion, of the disappearance of his family, of his several journeys to the Ja'mū court, of his being driven out of the city by the judges, under charge of a soldier, of his seeking seclusion at the place where they were now seated, and of the present state of his case in court.

The old man, after listening to this most interesting and exciting story with breathless attention, exclaimed: "*Oh ho!* I never understood until now that it is on *your* account that all this commotion has been going on in the city for so many days. What strong faith you must have, that you did not get frightened!" Then the hoary-headed man meditated for a minute on the prospect, and looking very patriarchal, added: "Fear not; it will all come out in your favor. That Saviour to whom you have all along been praying—he will surely help you."

"What if the judge should find out that we are staying with you, *Sa'in?*" inquired Kanā'yā, anxious to learn how his host would be affected by this revelation. "An order was proclaimed in the city yesterday that whoever gives us shelter or assistance will be arrested. Now, if the police should come here to arrest you, what would you do?"

"What if they do arrest me?" said the intrepid old Sepoy *fakir'*. "I am not afraid; I have no children. And if trouble really comes, why I will take it upon myself; never will I allow *you* to suffer."

The next morning many came to visit the *fakir'*, some of whom presumed to warn him that if he wished to abide where he was, he must dismiss those two *Kirā'nīs*. But he soon gave them to understand that he would neither send away his friends nor leave the place himself; on the contrary, he sent *them* away, threatening to go no more to their villages to receive their alms—a threat which, though calculated only to provoke a smile from the enlightened people of Christendom, was dreadful indeed to those benighted sons of poor India.

When Kanā'yā and Kau'de Shāh put in their appearance at court on Monday, the *Pan'dit* assailed them with a volley of vile abuse, and demanded of them why they had not appeared the day before—all this, not because their absence on a Sab-bath was really a matter of particular importance, but because he sought how he might accuse them.

"Yesterday," said Kanā'yā, "was the Lord's day, on which

it was not lawful for us to attend to our own business; and your Honor ought not so to revile us. Though a great man and a judge, yet you use vile language, and give us abuse just as base men of the lowest caste are accustomed to do—such being the fruit of your religion.”

The *Pan'dit*, burning with anger at Kanā'yā for his reproof, threatened to imprison him and his companion, and was taking steps to do this, when they both manfully objected, saying, “We have committed no crime, and do not propose to run away; why then imprison us?”—upon which the judge placed them under arrest, and hastened away to the *Mahārājā* to make accusation against them, and if possible obtain authority to cast them into prison. The king immediately summoned them into his presence, where the judge, accusing them, said, “These are the men, your Highness, who are making so much trouble. They go about reading their Bibles to the people, perverting them, and speaking against our gods and our religion.”

“Why is this?” said the king to Kanā'yā and Kau'de Shāh. “Why do you thus speak mischievous words to the people?”

Kanā'yā, addressing the king with profound respect, answered, “You are my lord the King, whilst I am fit only to receive your Highness' commands. I beseech your Great Clemency to give ear to my humble petition. These *Pan'dits* and *Brāh'mans*, who are esteemed among your people as gods, are continually using vile and abusive language to us, and telling the people to do the same. Now this much, O King, I confess that I did say to the *Pan'dit*: ‘You who are great revile us just as the people of the lowest and basest castes are accustomed to do; and such is the fruit of your religion!’ This much, your Highness, I said to the *Pan'dit*, and for this would he cast me into prison. And now deal with me according to your royal pleasure; but first deign to ask the *Pan'dit* himself whether or not I have spoken the truth.”

The *Wazir'*, who stood by the king, asked the *Pan'dit* to say whether this was a true representation; to which he answered in the affirmative.

The *Pan'dit* was then reproved by the *Wazir'*, and ordered not to make use of abusive language, after which, at least for a time, he treated the Christians with less rudeness and severity.

When they had all left the king's presence, and returned to the court-house, Rāmdē'ī being conducted into court, and confronted with her husband, the *Pan'dit* said to her, "Deliver now the children to their father, for this is the demand of the English government."

"Only a little while ago," said Rāmdē'ī to the judge, "you instructed me not to give up my children, but now you order me to do it; this is unbecoming in a judge. Only with my life will I give up my children."

The *Pan'dit*, after his double-dealing had thus been exposed, appeared ashamed and confused, and immediately ordered a *sipā'hī* to take Kanā'yā forth beyond the city limits, shortly after which Kanā'yā and Kau'de Shāh were resting themselves at their usual lodging-place.

On returning to the court-room the next morning, Kanā'yā and his companion took a new road, by the side of which, as they ascended, they saw two lions in a cage, and were going near to have a look at the noble beasts, when the keeper said: "You cannot come near these lions unless you take off your shoes."

"Why put off our shoes?" inquired Kanā'yā.

"Because," said the keeper, "these animals are accounted sacred, and are worshiped, and to come near them with shoes on your feet would be sacrilegious."

"Very well," said Kanā'yā, "then we will not go near them, for we believe not in the worship of animals."

"Pray, what kind of people are you," inquired the keeper, "that you pay not homage to the noble lions?"

"I am an *Isā'ī*," answered Kanā'yā, "and worship none but the living God, who created all things."

The keeper, of course, being desirous of knowing what an *Isā'ī* was, Kanā'yā began to explain as usual, when a crowd

presently gathered around him and Kau'de Shäh, curious to see the two strangers, and hear some new thing.

Kanä'yä had little more than begun to explain, when a tax-gatherer in the crowd recognized him, and exclaimed: "Oh! This is that *Kirä'nī* whose case is even now in court." Then the people, intensely eager to know about the book and the religion, gathered thicker and closer around our two zealous evangelists, whilst on the wayside, right in front of the lions' cage, they stood and preached until near midday. It was on such occasions as this that Kanä'yä felt richly rewarded for all his troubles, disappointments and sufferings, since the more he suffered, the more eager the common people of Ja'mū became to know about the book and the new religion.

One of the court clerks standing in the crowd as a listener, openly said to Kanä'yä: "As long as you give the *Pan'dit* no bribe, he will never do anything for you; it is with this in view that he is putting you off and wasting your time. Give him ten rupees, and you will see that he will at once give up your children and let you go."

To this suggestion Kanä'yä replied promptly and decidedly in a loud voice: "We are Christians. Our case is not a dishonest one, that it should need the aid of a bribe; and not a single *paisā* will we give. Besides, the decision of the government is in our favor."

As the preaching, prolonged by occasional interruptions from the interested listeners, seemed likely to last for some considerable time, a zealous Hindu hastened to the court-house to act as informer, and said to the *Pan'dit*: "You do not well to detain that *Kirä'nī* so long in Ja'mū; wherever he opens his book, the people gather around him to listen. Behold, even at this very time he is preaching to a crowd of two or three hundred men near by the cage of lions."

The *Pan'dit* straightway ordered a soldier to go and bring Kanä'yä into court; but before the soldier arrived on the spot, the street preaching had ceased, and the preacher was on his way to the court-house. The soldier, meeting him by the

way, rudely accosted him, saying: "Have you no fear? Come with me to the court, and you'll see what will be done to you; you will be well punished, I assure you."

"Suppose," said Kanā'yā, as he promptly accompanied the soldier, "that people would ask *you* who you are: would you not tell them?"

"Of course I would tell them," said the soldier.

"Very well, that is what I do," said Kanā'yā; "every one asks me who I am, and when I tell them I am an *Isā'ī*, they next ask what an *Isā'ī* is, and will not let me go until I explain it so that they can understand it thoroughly. Besides, we have a command in our book to confess Jesus Christ, and let it be known that we are Christians."

"That, I think, is right enough," said the soldier.

"Yes," said Kau'de Shāh, "these people"—referring to Christians in general and to Kanā'yā in particular—"are speakers of truth; and behold what trouble the *Pan'dit* is giving this man by not delivering up his children! I am a Muhammadan, but I can always believe with perfect confidence whatever these people say. Nor indeed am I a stranger to them, for well do I know them; these many years have I been a servant to *Pā'drī* Scott, who lives in Zafarwāl'."

With such words as these the soldier's heart had been completely softened towards his two prisoners by the time he had brought them into court.

When the *Pan'dit* raised his eyes and saw the two "culprits" standing in his presence, he exclaimed: "Impious wretches! you go about reading your books, and speaking words which we forbade you to speak!" Then turning to the soldier, he said: "Did you not see them reading and preaching to a crowd of people?"

"I did not," replied the soldier; "they were on their way here when I met them." Then, beseechingly, addressing the judge, he said, "Please, *Pan'dit* *Sā'hib*, be not so angry with these men; they are very good people."

"Hast thou also become an infidel and swine-eater?" im-

petuously demanded the angry judge of the half-converted *sipā'hī*; "Knowest thou not that these *Kirā'nīs* eat pigs and cows? and yet thou standest before me to plead their wicked cause! I will dismiss thee from the government service."

The poor trembling soldier, terrified at the *Pan'dit's* angry threat, put his hands together after the manner of humble suppliants, and craved forgiveness, pleading that he had not gone so far as to eat with these people. Kanā'yā, at the same time, entreated the *Pan'dit* to give some kind of decision in his case, and urged as a reason why it should not be delayed any longer that his money was all spent.

The *Sai'yad*, at this juncture, though having no jurisdiction in Kanā'yā's case, interposed a question about eating and drinking: "Is it true," said he, "that as soon as a man is made a Christian he is forced to eat pork and beef?"

Now the grossly ignorant Hindus believe that "perverts" from their ranks to the Christian religion are initiated by being forced to eat beef; and the most ignorant of the Muhammadans likewise believe that "renegades" from their faith are required to eat pork. But these learned judges, whilst imbued with the common notion that eating and drinking affect the moral standing of men in the sight of God, were not so ignorant as to need light on the particular point raised by the *Sai'yad*. Kanā'yā, knowing that Muhammadans tolerate Hindu pork-eaters, and that Hindus tolerate Muhammadan beef-eaters, whilst they cordially unite in persecuting Christians, and perceiving the animus of the *Sai'yad's* question, retorted with spirit: "I will now answer this question," said he, "whether your Honor becomes angry or not: Muhammadans eat the flesh of cows, and Hindus eat the flesh of pigs, yet you freely associate with one another."

When he had proceeded thus far, Kau'de Shāh, fearing his friend might provoke beyond measure the high-spirited gentlemen of caste, reached behind him and plucked his garment as a signal to stop; but Kanā'yā continued: "As for me, no one has ever seen me eating either pork or beef, though we do not

regard the eating to be a sin ; for our Lord has taught us that what goes into a man's mouth does not defile him before God, but what comes out of it, such as *vile and abusive language*."

The *Sai'yad*, without attempting a reply, turned to the *Pan'dit* and said, "You do not well, *Pan'dit Sä'hīb*, in keeping this case so long in hand. The whole city is in a state of agitation about it; and if this comes to the *Mahārājā's* ears, what will he say?"

Kanā'yā and Kau'de Shāh were then ordered to go away for that day, and to put in their appearance the next morning. Having nothing to eat and no money with which to buy food, Kau'de Shāh started for Siāl'kot to obtain a new supply, as well as to report to the brethren the progress of affairs in Ja'mū.

The day after Kau'de Shāh left Ja'mū was Saturday, the seventeenth day that they had been detained in Ja'mū on this third visit. That day Kanā'yā went up to the court, and said to the *Pan'dit*, "If you will not give me my children, then please give me your refusal in writing, and let me go."

Up to this time Kanā'yā had never even once appeared without his faithful Kau'de Shāh by his side. Immediately upon his entering the court-room on this occasion, the *Pan'dit* at once observed that he was alone, and inquired what had become of his friend.

"Our food and money are spent," said Kanā'yā, "and he has gone to Siāl'kot for a new supply; and if you will only give me an answer about my children in writing as I have requested, I, too, will go away."

"Now I can punish you," said the *Pan'dit*, "for I have you alone, and you have no witness."

Kanā'yā, who perfectly understood the import of this outrageous threat, and knew that the so-called judges who had him in their power were quite capable of putting the threat into execution, was greatly overcome with fear. His only witness being now absent, his enemies could do with him as they chose, and he would have no friend to carry a true report

of their actions to the English Government. After recovering somewhat from his trepidation, he said to the judge: "You say that I have no witness. But, O Judge *Sā'hib*, know you not that the great God is everywhere present, and sees all things? You can, I know, destroy my body, but with that your power ceases."

These searching words troubled the half-enlightened conscience of the *Pan'dit*, who peremptorily commanded Kanā'yā to hold his peace, and at the same time bade him remain until certain urgent business in hand should be finished. Before he was through with the business that occupied him, the time arrived for the court to adjourn, when the *Pan'dit* called Kanā'yā and said, tauntingly: "Now what will you do? You will have to return to-morrow. Go."

Kanā'yā remonstrated with the two judges, saying: "My lords, you are here to administer justice. I have not committed any crime, and yet I have been compelled to sit here the whole day; and after all this I am simply ordered to go away and come again to-morrow."

At this remonstrance both judges became quite indignant, but Kanā'yā continued: "You are here, one a Hindu and the other a Muhammadan, to administer justice, but this is not justice; it is rank injustice."

The *Pan'dit* turned upon Kanā'yā with a volley of such loud and angry abuse, as to attract the attention of the crowd, adding: "You trust in God that he is everywhere present and all-seeing, but how can he deliver your children out of my hand? Cease contending just now, or I will punish you severely. Not another word, and see to it that you be present on the morrow."

"If you please," Kanā'yā still ventured to remonstrate, "to-morrow is the Sabbath day, and I will not come to court."

The *Pan'dit* knew the law of the Christian Sabbath, and knew well that throughout the British Indian empire, instead of men being compelled in this way to attend court in violation of their religious obligations, courts of justice were ad-

journed on all days religiously observed by any and every denomination, Hindu, Muhammadan, and Christian; but he was seeking how he might ensnare Kanā'yā, and here was his opportunity—he could charge him with refusing to obey an order of the court. "You must appear in court *to-morrow*," said he; "this is my *lu'kam*, and if you disobey, I will not only punish you, but throw your case out of court."

Kanā'yā, firmly adhering to what he believed to be right, replied with decision and firmness: "I cannot come into court to-morrow—no, not on any consideration whatever. We ought to obey God rather than man."

The *Pan'dit* then delivered up Kanā'yā to a soldier, with orders to conduct him out of the city, and at the same time shouted at him vehemently: "*Who is that God that can deliver you out of my hands, if you come not to-morrow as I have ordered you?*"

The *Sai'yad*, together with the court clerks and others on the platform, chimed in with the *Pan'dit*, saying: "Yes, if he does not come into court to-morrow, as you have ordered him, you have the power to punish him; and until you do beat him and imprison him, *Pan'dit Sā'hīb*, he will never cease to contend with you."

The *Pan'dit* then, according to the usual manner of taking a solemn oath, held his Brahminical thread in his hand, and swore publicly and formally in these words: "*I will surely beat and imprison Kanā'yā if he come not to-morrow*;" after which he repeated his order to the soldier, who immediately led Kanā'yā outside of the city limits.

"My persecutors many are,
And foes that do combine;
Yet from Thy testimonies pure,
My heart doth not decline."

As Kanā'yā was being led down the public bazar, weak and faint from hunger, he begged of the *sipā'hī* who had him in charge, permission to buy a few parched peas. The soldier, fearing to grant his prisoner this liberty openly, refused at

first, saying that he had no such order as this; but afterwards, upon Kanā'yā's using earnest entreaties, and pleading that he had actually been detained in court the whole day without a morsel of food, he took Kanā'yā's *paisā*, and buying the peas himself, handed them to him after they were beyond the city limits, saying: "No one now will know that I have done this for you."

Kanā'yā was soon seated on his blanket under the hospitable tree in the secluded ravine, beside his hermit friend of the straw hut. Could my readers see this wretched creature, now Kanā'yā's only companion, they would doubtless turn away in disgust, not wishing even to look upon such a poor filthy old skeleton; and possibly they might altogether refuse to own him as their fellow-man. But Kanā'yā had come to value him as a staunch friend; and now, missing his faithful and constant Kau'de Shāh, and feeling more dejected and sorrowful than ever at the dark prospect of his affairs, he was drawn more closely to the old man, who, on his part, felt drawn more closely to Kanā'yā; and regardless of outward appearance, heart responded to heart in tender sympathy.

"Pray, what is the condition of your affairs now?" inquired the *fakīr'*, with concern. "This time you have stayed away the whole day."

Kanā'yā, weary, hungry, sorrowful, and really too faint to engage in conversation, briefly responded, "True, Sāin,* but I feel too tired to tell you much just now. The judges actually placed a soldier over me to-day, as if I had been a criminal, and kept me under guard all day long, so that I was compelled to go hungry. I must first eat these peas and drink some water; then will I tell you all about it."

"No, *Sā'hib*," said the *fakīr'*, "I cannot see you fasting upon that handful of dry peas; I have here four pice, which will pay for bread enough for both of us; I will go straight-way and buy it." And the decrepit old man seemed to have

* *Sāin*, equivalent to Reverend Sir, only more respectful.

renewed his youth as he hastened away to invest his few pennies—all that he possessed in the world—in something better than parched peas for his distressed guest.

And now, having refreshed themselves with bread and water, they talked over the events of the day. The *fakir*', from the bottom of his heart, sympathized with Kanā'yā in all his troubles; and when a late hour had arrived, he said, "Now will I listen while you pray; your God is surely able to soften their hard hearts." So Kanā'yā knelt and prayed; and when prayer was ended he found his friend had fallen into a sound sleep, which he had no disposition to disturb.

No refreshing sleep came that night to soothe the troubled soul of poor Kanā'yā and enable him temporarily to forget his sorrow. Accustomed to gather leaves from the jungle and spread them under his blanket on the raised ground for a bed, he was now too sorrow-stricken and too much harassed with vexing thoughts to think of taking rest. Dejected and almost upon the verge of despair as he reflected upon the events of the past day, and conjectured the probabilities of the morrow, he said to himself, "The unjust judge's hatred seems to know no bounds. His cruel and arbitrary command for me to attend court on the Sabbath must be obeyed, or I am to be punished; for he has openly and solemnly taken his oath that he will beat me and imprison me, and he cannot break his oath without compromising his character as a judge, with both Hindus and Muhammadans. The whole court is combined against me, and can do with me as they please; I stand alone and have no one now to testify in my favor, whilst my enemies can readily hire any number of lying witnesses to deceive the English authorities. Vain is the help of man—to God only will I look."

Thus soliloquizing and thus resolving, the lonely Christian stood, instead of lying, upon his blanket, beside the hut of his slumbering friend, in the solemn stillness and weird solitude—a solitude deepened by the wildest and grandest overhanging mountain scenery—pleading with him who not only hears.

but answers the prayers of the persecuted—"O my God, my compassionate Saviour, thou who dost pity thine own servants, have pity upon me, have pity! I am poor and needy. I am not able to do anything, and have no helper but thee. Save me and my children from the hands of those that hate me and oppress me! My children! My children! O Lord, save them, for Jesus' sake!"

These ejaculations from a believing soul in deep distress ascended all night until the break of day.

During the greater part of that Sabbath day the *fakīr'* was absent at some neighboring hamlet on business. Kanā'yā, after bathing in the Ta'wī, and breakfasting on his parched peas, sat in the shade, reading aloud from his New Testament. From the place where he sat, an occasional pedestrian was to be seen passing down the ravine by a footpath not far distant, and every one, on seeing a man with an open book in his hand, came near and stopped, until an audience of a score or more were quietly listening to the story of the Holy Child born at Bethlehem. Both Hindus and Muhammadans generally listen respectfully to the reading of the Bible, and other books claiming to be from God, but immediately upon the reader closing the book and beginning to speak, they are almost sure to interrupt him. To the frequent questions, therefore, by which Kanā'yā's auditors sought to draw him into controversy, he quietly replied that he wished to *read* for a while, his object being to avoid controversy if possible as long as he was entirely alone.

The *fakīr'*, immediately on his return, was eager to know how the people had behaved, and glad to learn that they had not contradicted Kanā'yā nor given him any trouble. Now that Kanā'yā was no longer alone, he felt emboldened to open his mouth and speak freely.

One of the hearers responded very heartily, declaring repeatedly that what Kanā'yā read and taught was *sach bāt* (true words). "But," said he, "for a man to forsake father and mother and children, as you are doing, is very difficult. It is

impossible. Such trouble as you have had in this very court of Ja'mū, no one could endure patiently."

Whilst this man was making these concessions and friendly remarks, he was jealously eyed by a half-educated Muhammadan priest, who, breaking out at length, said to him: "Dost *thou* also confess that this doctrine is true?"

"Yes," said the first speaker, "the words written in his book are true. The Son of Mary is ascended up to the seventh heaven, and *lives*. This is correct, *exactly* correct." And then he clinched it all by appealing to the Books of Moses, and to the Psalms, and finally declaring that according to the Koran itself, Jesus is *Rūhu-l-lāh* (Spirit of God). Kanā'yā then followed up these declarations by reading the passage in Luke, i. 26-36, in which Jesus is called the "*Son of God*," quoting also the testimony of John the Baptist on this important point.

On hearing these things, the whole company rose up and said: "This preacher of blasphemy is worthy of death!"

The *fakīr'*, thinking it high time to assert his authority once more, said to the angry priest: "Do you see this?"—pointing as he spoke to his great club—"you had better leave."

The party moved slowly away, disputing among themselves as they went, some persistently affirming that the preacher's words were true, whilst others pronounced them blasphemy.

The man who had openly insisted upon the truth of Kanā'yā's readings and teachings, and had virtually confessed that Jesus was the Son of God, was deprived of the privilege of eating, drinking, or smoking with his Muhammadan brethren until he should give a feast to ten holy *fakīrs*.

When our old friend, the *fakīr'*, went that day to buy bread, he found that intense excitement existed in the neighborhood against the man who had confessed that Jesus was the Son of God, and was himself squarely challenged to answer for having agreed to a Christian's teaching about Christ; to all of which he replied that he had not eaten with Christians. On returning to his hut, he related everything to Kanā'yā, and

invited him to eat. Kanā'yā, however, declined the invitation. His heart was so heavy that he felt no disposition to eat.

After the *fakīr'* had fallen asleep that night, Kanā'yā again stood, as he had done the previous night, pleading with God earnestly and unceasingly in prayer, until another day dawned upon him. Feeling exhausted, he did not go down that morning for his usual bath in the river, but reserved his strength for going to the court-house. As the time drew near for him to start, he thought of the threat which the *Pan'dit* had made on the preceding Saturday, of the solemn oath to carry out that threat, and of the sullen murmur which had risen against himself from every one in the court-room; and the prospect looked so dark and hopeless that his heart sank within him. Whilst slowly and sadly gathering his books and blanket, and making up his little bundle, he said despondingly to the *fakīr'*: "My brother, I know not how it will go with me to-day. If I return not to-day or to-morrow, then please take word, or send word, to my friends at Scott garh, that you have lost trace of Kanā'yā. Make sure that they receive word. Here are twelve pice, all that remain to me; eight of these I leave with you. Forget not to inform my friends in Scott garh somehow. If I live, and we meet again, you shall have a good hut near me at Scott garh." The old man promised faithfully; and Kanā'yā departed.

As Kanā'yā was ascending the mountain side, to his great surprise, a Brahmin, an old acquaintance and friend from Zafar-wāl', meeting him, inquired very kindly into his circumstances, and lent him four rupees. He also made friendly inquiries about Rā'mā and Rāmdē'ī, to which Kanā'yā answered that he had seen them in court three weeks before, but was totally ignorant of their present condition, not even knowing where they were. The Brahmin then went his way, after which Kanā'yā saw him no more.

In front of the *Pan'dit's* fine residence, high above the city, is a large open bathing tank constructed of mason-work, with long steps at its four sides, down which hundreds of Hindus

may often be seen descending for a bath. Beside the tank stands a magnificent, wide-spreading shade tree. On this same Monday morning, whilst Kanā'yā was mournfully wending his way up to the court-house, a great multitude of gayly dressed Hindus were gathering at the tank to enjoy their bath, loll in the shade, and sate themselves at the luxurious feast preparing at the *Pan'dit's* house for three hundred Brahmins. As we may readily understand, it was a busy day with the *Pan'dit*, who having on the previous Saturday announced that his court would be closed, had now no 'intention whatever of attending at the court-room.

As Kanā'yā dragged himself into the court-house that morning, utterly hopeless of success, and harassed with dreadful forebodings of evil, behold the *Pan'dit* himself sitting alone on the platform, awaiting his arrival!

Saluting Kanā'yā, to all appearance, in a most friendly manner, and eagerly beckoning him to come near, the *Pan'dit* said: "Kanā'yā, can you not devise some plan by which those children may be made over to you, only not in presence of their mother, lest she, seeing them taken from before her eyes, may kill herself in despair?"

As the *Pan'dit* uttered these unexpected words, evidently agitated the while by some mysterious and intense mental excitement, Kanā'yā knew not what to think, and was utterly at a loss how or what to reply. The current of his thoughts, emotions, and passions, which had been flowing strong and deep in his bosom for many months, was now suddenly arrested in its course; the mystery, too, in which this sudden turn of affairs was veiled, bewildered him and made him feel "like them that dream."

As soon as he could collect his confused thoughts, he said to the judge: "*Pan'dit Sā'hib*, why do you treat me thus? Only a little while ago you were very angry with me, and took an oath that you would surely punish me; and now you say, 'Take your children.' I understand you not. Perhaps you are deceiving me; but if not, please devise some plan yourself."

"I will explain," said the *Pan'dit*, speaking hurriedly, and glancing about to see that no one was near; "but first of all, Kanā'yā, *tell me what you were doing last night.*"

Upon hearing this inquiry, Kanā'yā was overwhelmed with fear, believing that he was now about to be arrested on a false charge of theft, and amid great trepidation he answered: "I was not doing anything at all, your Honor—that God who is the living God, *him* last night was I worshipping the whole night long. Besides this, was there aught else left for me to do?"

The *Pan'dit*, perceiving Kanā'yā's fear and amazement, endeavored to soothe him. It was early in the day, and there was no other person in the court-room save their two selves. The *Pan'dit* invited him to the platform—an act of marvelous condescension which astonished Kanā'yā still more—and with all gentleness and kindness seated him by his own side, to show that there was no sham or deception in what he was doing. Then, cautioning Kanā'yā to converse in a low tone, lest some one should overhear, he hurriedly and excitedly explained as follows: "Kanā'yā, I am very busily engaged preparing a great feast which I am giving at my house; my court is therefore closed to-day; but I have come down solely to attend to your case. Last night I could not sleep. When I had lain down upon my bed, behold two persons stood before me as in a dream, and said, 'Arise, my good man, and give that poor fellow his children!' I immediately arose from my bed and looked everywhere; but, lo! there was no one to be seen. I reflected on this deeply, and lay me down again; but before I had closed my eyes, and while I lay half awake, the two strange visitors again stood in front of me as before, and said, 'Why do you oppress that man? Give up his children! Have you not received a *hu'kam*?' But it is not necessary," the *Pan'dit* continued, "for me to relate *every* thing; it would take too long, and I am in a great hurry. There is my oath, too: if people hear that I have broken it, they will close my mouth. But to be short, Kanā'yā, those visits were repeated over and

over again all night long until morning. I did not at all intend to be here to-day. That great feast takes place at my house. The court is adjourned, and I am here on this very business—to give you your children, and for this alone. How shall it be done?”

Kanā'yā still felt stupefied and bewildered by the sudden and unexpected turn of his affairs, as it forced itself upon his mental vision, not even waking up sufficiently to perceive that God's own *hukam* had come at last in answer to his fervent prayers; and he passively left the whole matter to the judgment of the *Pan'dit* himself.

“See here, then,” said the *Pan'dit*, “your wife, with her babe and her brother and your father, are here in Ja'mū, detained in prison.”

“What! in prison? And have you kept them here all this time, never allowing me so much as to see them or speak to them?”

“The reason of it,” explained the *Pan'dit*, “is this: if you were permitted to speak to your wife, perhaps she might consent to go with you, and then our oath would be broken; for I* and *Sālār De'vā Singh*, and all the members of council, bound ourselves by a solemn oath never to permit you to meet your family. This is why she is detained in prison; all are determined that you shall have no opportunity of speaking to her. But why need I further explain? It is getting late; I must attend to my feast, and cannot possibly delay. The plan which I advise now is this: let neither *Rāmde'ī*, nor her brother, nor your father, nor any member of the council, know anything about this, but come up with me to my residence. I am pressed for time *myself*, but the sheriff is there. He will give you a soldier, who will go with you to *Jān'dī*, *De'vā Singh's* village, and when that soldier sees you and the children safe over the line within British territory, and returns here to *Ja'mū*, then will I release *Rāmde'ī* and those with her.

* Among these people, contrary to our usage, the speaker mentions himself first.

I cannot stop now to make a long explanation, only I have decided to break my oath in this matter; but if others hear of it, they will surely not break theirs. Think not that I am deceiving you; I am doing this because of the suffering which I endured last night on your account. What you were doing in the night is a mystery to me; and if I delay giving you your children, it is impossible to foretell what dreadful calamity may happen. This also I confess: HE IN WHOM YOU BELIEVE AND WHOM YOU WORSHIP, IS THE TRUE GOD. Come now with me to my house."

There are two words used for the pronoun you—*tum* and *tu'si*. The latter is a friendly form of address, which sounds very sweet and loving to a Panjābī peasant, especially when used by his superior; and now for the first time in all his interview with Kanā'yā, the *Pan'dit*, in saying, "He on whom *you* believe," used the word *tu'si* instead of *tum*.

Just as the *Pan'dit* and Kanā'yā rose up to leave, *Sai'yad* Gulām' Na'bī Shāh entered the court-room, to whom the *Pan'dit* confided his scheme in part, saying: "*Sai'yad Sā'hib*, I have devised a plan by which those children can be delivered up, and will tell you more about it at another time."

The *Sai'yad* assenting, replied: "Yes, to give them up is well, for this case has filled the whole city with noise and confusion. The minds of the people are being disturbed, and certain of our own people are beginning to say that our prophet Muhammad was a sinner, and are advancing logical arguments to prove it. Ever so many of our learned priests, also, have been coming to me and asking seriously: 'Is it true, or is it false, that Christ is *Rūhu-l-lāh* (Spirit of God)? Is it true, or is it false, that Jesus Christ *lives and is in heaven*, and that Muhammad is *dead*?' My judgment concerning this man is that it is better to let him go."

The *Pan'dit* led the way to his mansion, Kanā'yā following silently at a respectful distance behind. His attention, immediately on their arrival, was urgently demanded by the great feast, in the preparing of which his whole domestic establish-

ment was busily engaged; but before leaving Kanā'yā, he ordered a mat spread in front of his residence, and saw him comfortably seated, after which he called the sheriff, and ordered him to furnish Kanā'yā with a soldier, and to provide the latter with a sealed order authorizing him to see Kanā'yā and his children beyond the line, safe on British territory.

To this the sheriff stoutly objected: "Why so, your Honor? No such order as this has come from the *Mahārājā*."

"Sheriff *Sā'hib*," said the *Pan'dit* with decision, "you are to maintain absolute silence in regard to this matter, and without delay give the man a soldier, with a sealed letter, as I have directed, and let him go."

But the sheriff was not to be so easily suppressed, "Let *me* have a few words," said he, "with this *Kirā'nū*. Have I not often debated with *Pū'drī* Swift in Gujrānwā'lā, and with many other *Pādrīs*? and have I not always shut their mouths so completely that they were unable to answer me a single word? and can I not easily convince this fellow?"

"Sheriff *Sā'hib*," said the *Pan'dit*, "heed my words; before any *hu'kam* came to us from the English about this man, he had been here twice; and now, since the arrival of their *hu'kam*, he has come the third time, and I have been discussing matters with him these three weeks, never missing a single opportunity; but he always closes my mouth. Please, then, abstain from asking him any questions, lest our gods fall into dishonor before all these Brahmins."

But the sheriff persisted until he finally obtained the reluctant consent of the *Pan'dit*, who was very anxious to go and attend to his pressing domestic cares, to ask just one or two questions, whereupon he sat down before Kanā'yā to "convince him," a multitude of Brahmans and others gathering about the two disputants to hear the discussion.

The sheriff thus began:—"What have you gained by forsaking your own Hindu religion, which is a very good one, and becoming a *Kirā'nū*?"

"Will you be kind enough, Sheriff *Sā'hib*, to listen to me without becoming angry?" Kanā'yā modestly inquired.

"Of course," replied the richly decorated officer, who carried about his person full enough of deadly weapons to justify Kanā'yā's precautionary inquiry, "surely; why should I become angry?"

"Then," said Kanā'yā, "I will tell you why I left my Hindu religion:—Every distinct tribe of Hindus has its own religious belief and practice. Not to speak at length, but keeping to what I have observed, the *Sūn'sīs* [a low tribe of thieves] worship their idols reverently, and then go immediately out to steal; and in God's estimation the Hindus of high caste are like them. Here are ten commandments which I can show you if you so desire: Moses went up to the top of Mount Sinai, into the thick cloud, where God talked with him face to face. This is known to all men, whether Hindus, Muhammadans, or Sikhs; you may ask that Muhammadan Sepoy, who stands beside you, whether this be not so."

"Well," said the sheriff, turning to the Sepoy, "what say you?"

"Yes," said the Sepoy, "this is true; God did talk with Moses."

"These ten commandments, then," Kanā'yā continued, "are what God gave to Moses. I have them here by me in this book, and if you give me permission I will read them."

"You must not open your book," said the sheriff; "but you may speak them briefly by word of mouth."

"Very well," said Kanā'yā; "Lie not. Steal not. Covet not what belongs to your neighbor. Keep the Sabbath holy and do no work in it."

Here the sheriff interrupted him with a most hearty approval: "These words," said he, "are true; they are all true—*perfectly so*."

Then Kanā'yā continued: "In like manner it is also written in this book concerning all liars, and fornicators, and those who are rebellious against their parents, and those who forsake God and worship any kind of idol—concerning all such persons it is written that God, who is everywhere present and

all-seeing, will by no means count them guiltless, but will cut them off from the land of the living, and cast them into hell forever; and the great question is, how shall we escape? On this point I have thoroughly searched throughout the religion of both Hindus and Muhammadans, without being able to find any comfort or satisfaction. But this book, which you see in my hand, contains the Word of God, and by following these words I have found the true way of salvation. When God saw that no man was able to save himself from sin, then he showed mercy. His own Son, who is the sinless incarnation, him God sent. He came. For sinners he became a sacrifice, as yourself also very well know. Are you not a Sikh? Is it not written in the fourteenth chapter of your book, the Granth:—

‘*Srī asakta jagat ke Isā,
Pan rāchhas kṛ kṛto śisā;
Pushpan barsh gagan se bhāī
Dūtan ān badhai dēī;
Dhan dhan logan ke Rājā;
Dushtan dāh garīb nawāzā.*’

‘O eternal Master, and Lord of the world,
Thou didst cut off the head of Satan;
Then flowers rained from heaven;
Angels came and sang praises.
O King of nations, praise be to Thee, praise
to Thee;
Thou hatest the wicked, but hast compassion
upon the poor.’

Now, that same Lord of the world is Jesus, and is without sin; on *Him* we believe, and there is no other Saviour, neither *Gu'rū* nor *fakīr*, nor god nor goddess, being able to save us. These all came to destroy sinners; but Jesus came to save sinners. Yet he will save us only when we forsake all others, who are dead, and believe on him alone who is the living Saviour.”

“But what has Jesus done for you?” asked the sheriff.

“He has done this,” replied Kanā'yā: “He has given his life for us, as the prophet Isaiah foretold he would do. He died the death, and rose again the third day, so fulfilling the justice of God, whose command is that every sinner, no matter who he is, or how great a sinner he is, must turn from his sins and believe on him. Whoever does this, has everlasting life; but whoever does not turn and believe is condemned to eternal

punishment. We ought all to obey him; *you* also should obey him, Sheriff *Sä'hib*, that you may escape eternal punishment."

The sheriff controlled his temper until he heard this last sentence; then, rising up in a rage, he poured forth upon Kanä'yä a volley of abuse: "Thou impious one! Thou pig! Thou forsaker of thy father's religion! Thou *Kirä'nī*! Are *we* all to go to hell?"

The sheriff gave utterance to these words in such a loud and angry tone as to attract multitudes of people from all sides, and turning to a soldier who stood in attendance upon him, he added: "Beat this fellow, and thrust him forth."

Kanä'yä, knowing that there was higher authority near at hand to prevent his angry and blustering opponent from doing any particular harm, was not in the least afraid. Putting up his hands imploringly, he begged permission to speak just one word more, and begged so humbly and persistently that permission was granted. Then, raising his voice to its utmost pitch in order to be heard as far as possible, he said to the sheriff: "Only a little while ago you gave your word that I might speak, and promised not to become angry. And now, behold how quickly you have forgotten your promise, and have even ordered a Sepoy to beat me and turn me out! This is the effect of believing in your false gods. *Such* is your religion. It were better that you forsake such a religion as that, and believe on the *true*, the *living*, the *sinless Saviour*, *Jesus Christ*."

The *Pan'dit*, who had gone to attend to matters connected with the entertainment, and whose attention was now attracted by the clamor, came out of his house in haste. Mortified at the disgrace brought upon his religion and his gods before so many Brahmins, and angry at the sheriff, through whose proud conceit this had happened, he took the sheriff by the arm, and jerking him forcibly away, said: "Did I not tell you! *You* boast of shutting the *Pä'dris'* mouths! Are you now satisfied?" And pointing to Kanä'yä, he continued: "That man

is not learned, and has very little knowledge, but neither *Pan'dits* nor *Sai'yads* are able to close his mouth. On the contrary, he always gives a reasonable answer by which our own mouths are closed. Now write that letter at once, and laying aside your anger, write it properly, for I will read it myself before giving it into his hands."

The letter was written, revised, corrected, and placed in the hands of a soldier detailed for the occasion; and Kanä'yä, after being instructed as to how much a day he should pay to the soldier, made his *salām'* to the *Pan'dit*, and started. As he was going, the sheriff, with blood in his eye, said to him: "You are a very fortunate fellow; for were I not a servant and subject to authority, I would kill you this very moment."

Kanä'yä replied: "That is very true; but remember, brother, it is written, 'They that take the sword shall perish with the sword.'"

The *Pan'dit* shook his head at the sheriff, and bade him not say anything more to Kanä'yä; and anxious to see them separated, he turned to Kanä'yä and added: "Your business is now completed; please do not speak to him another word."

Kanä'yä, whilst bathing his temples in the tank after this exciting contest, overheard the *Pan'dit* saying to the crowd: "The patience and endurance of these Christians is such as we see in no other people; I wonder and am astonished at it. And as for gainsaying or refuting their words, no one is able to do it."

On leaving the capital, Kanä'yä felt exceedingly anxious for one more meeting with his good old friend, the *fakūr'*, to acquaint him with the important turn which had taken place, and especially to make known the fact of his departure for Jän'di; but this he found impossible, his soldier guard utterly refusing, in spite of many earnest entreaties, to permit him to go by the way of his old retreat on the banks of the Ta'wī.

Not until he was fairly out of Ja'mū on his way to Jän'di, reflecting upon all that had happened during the three past eventful days, did he perceive that his prayers and the prayers

of the Church had been answered—that a deliverance, as real and wonderful as that of Peter from Herod's prison, had been wrought on his behalf—God sending the *lu'kam* of which he himself had despondently spoken in the very moment of his deepest distress.

And now, his heart was filled with anxious thoughts about those dear children, who were many miles away in Jän'dī, and whose mother was detained in Ja'mū under guard, as he had learned from the *Pan'dit* only that morning. Was the kind hand and sympathizing heart of any one else now filling the mother's place? Would he find the little ones hungry or sick? or would he even see them alive?

Kanā'yā was a man of remarkably hardy constitution; but having been without his usual food for the past three weeks—having scarcely tasted food of any kind for several days—having undergone long continued strain from intense mental excitement, and suffered the loss of sleep—all in the debilitating and sickly month of August—his powers of endurance began to yield, now that the stimulus of the stirring scenes of the past weeks was partially removed.

"What is the matter with you?" said the rude soldier, after they had gone a few miles; "you don't seem able to walk."

"My head aches," Kanā'yā replied, "and my feet ache and are much swollen, and I feel very weak; I would like to halt until evening."

From this point there were two roads—an upper, leading to the left, and a lower one, leading straight forward—either of which, in that broken, mountainous region, was hard to find and difficult to travel.

"I will take the left-hand road," said the soldier, "and make a visit to some of my friends; but you keep straight on, and we will meet to-morrow in Jän'dī." So saying, the soldier took four days' wages from Kanā'yā, retaining also in his possession the sealed order, and left the afflicted man to plod along as best he could over wretched roads, through deep gorges, and across many unbridged, foaming mountain-torrents.

CHAPTER XXV.

FOUND AT LAST—JOY AT SCOTT GARH.

DURING the many dark days of the third visit made by Kanā'yā and Kaude Shāh to the *Mahārājā's* court, deep solicitude pervaded the little Christian bands at Scott garh and Siāl'kot, whence many an earnest prayer ascended to God for Kanā'yā's personal safety, and the success of his dangerous venture. The anxious Christians heard alarming rumors, but were unable to learn anything which appeared to be definite and reliable; and when two whole weeks of painful suspense had passed, they were beginning to indulge in grave apprehensions. Bhaj'nā, tortured with anxiety, journeyed from Scott garh to Siāl'kot to consult with the brethren there, and declared that he must go forthwith to Ja'mū and see what had become of his friend Kanā'yā; and since he could speak the *Dog'ra* dialect used in Ja'mū better than any of the other Christians, it was agreed that he was the most suitable person to go.

The day on which he started for Ja'mū was the very one on which Kanā'yā left Ja'mū for Jān'dī, and it was not until the following day that Kau'de Shāh, missing Bhaj'nā on the way, arrived at Siāl'kot, unable to report anything hopeful from Ja'mū.

Bhaj'nā, on arriving at the "Big City," went first to the elephant stables, where he failed to find any trace whatever of Kanā'yā. He then went all through the bāzārs and lanes, searching diligently for two whole days, meeting only with disappointment. Being naturally timid, he did not inquire openly; and even if he had done so, the *Pan'dit*, the only one able to give him satisfactory information, was the very last

man from whom he would wish to make inquiry. At last he went to the bow-maker, who was known to have befriended Kanā'yā on several occasions, and was directed by him to inquire at the hut of the old *fakīr'*. But here again, all that Bhaj'nā could learn, was the dismal story of the *Pan'dit's* cruel treatment of Kanā'yā after Kau'de Shāh's departure—his threatenings and his oath, and of the gloomy forebodings under which Kanā'yā had left the hut on the eventful Monday morning. Beyond this he could discover no trace of the missing man.

Bhaj'nā, taking the *fakīr's* promise surely to come to Scott garh and cast in his lot there with the Christians, returned to Siāl'kot almost heart-broken; and the Christian communities at Siāl'kot and Scott garh, knowing that it was no strange thing for converts to disappear mysteriously and forever, were overwhelmed with grief.

Before bidding a final farewell to Ja'mū, I must return once more to the hut and its overshadowing tree, and relate an incident which, more than any other, renders that humble retreat memorable. The incident occurred on the last Sabbath of Kanā'yā's sojourn, between those two nights of prayer, just when something remarkable might be expected. Whilst the *fakīr'* was absent that day, Kanā'yā, sitting alone, protected by the venerable tree from the sun's broiling heat, and seeking comfort from the word of God, observed two fine princely-looking lads approaching him by a circuitous footpath. Having observed that he was reading, they drew near and made inquiries about his books. Kanā'yā explained to them the nature of the books, one of which was a little volume from the Ludhiā'nā Mission press, containing the four Gospels and the Acts of the Apostles in the Gurmuk'hī language. The boys being versed in Gurmuk'hī, one of them very politely requested Kanā'yā to give him the book, a request with which Kanā'yā most cheerfully complied. From another person who was passing immediately afterwards, Kanā'yā, on making inquiry, learned that the youth who received the book was a

son of Joā'lā Sahā' *Wasīr'* (Minister of State), to the *Mahārājā* of Ja'mū, and a native of Em'inābād', in the Gujrānwā'lā District.

A few months later, a native Muhammadan gentleman, in the service of the English Government at Zafarwāl', related to one of the Scott garh Christians the following particulars: That same son of the *Wasīr'*, together with one of the *Mahārājā's* own sons, after reading the book which they had received from Kanā'yā, renounced idolatry and all allegiance to their Hindu *Pan'dits*. They went about trying to persuade others to follow their example, denouncing idols as false, and teaching people that they ought not to believe in them. The *Mahārājā* was informed that these two princes had been reading Christian books, and having become themselves perverted, were turning away others also from the faith of their fathers. When called to account in the king's presence, the young princes openly and frankly acknowledged what they had done, avowing their firm belief that their old religion was a lie, and that men ought to believe only in Jesus, who is the "Sinless Incarnation." The two lads suffered three months' imprisonment, and were afterwards taken away to some distant Hindu shrine on a pilgrimage. Beyond this point we have no further particulars concerning their history.

To return to Kanā'yā. After he had been left alone by his soldier escort, five miles east of Ja'mū on the road to Jān'dī, he soon reached a village, and felt it necessary to stop for a few hours' rest. On entering the village he asked for a drink of water, and was directed to the house of a Brahmin. The high-caste Hindu, to Kanā'yā's great surprise, cordially invited him in, and after seating him, said: "Having prepared a feast, I have been disappointed in that no stranger came to partake of it; so now, if you will please to eat, my joy will be full." When Kanā'yā was a little refreshed, he read from his book at the Brahmin's own request, and was invited to prolong his stay; but his heart yearned after his poor desolate children, and he could not delay.

Regardless of his painfully swollen feet, exhausted strength, loss of appetite, and symptoms of approaching illness, he pushed forward over miserable stony roads, up hill and down dale, that if possible he might once more embrace his captive babes. In his pitiful plight it was impossible for him to step off this forty-mile journey with his usual agility; and about midway between Ja'mū and Jān'dī he entered a village to seek lodgings for the night. Naturally enough he inquired for the house of a *Julāh'* (weaver), and was directed to the home of two well-to-do brothers of that craft, who with their wives and children lived together as one family. Here he begged admittance for the night, and was hospitably received. The inmates of the house, whom he saw present, were the wives of the two brothers, a lad of about fifteen years, and three younger children.

"Who are you?" was of course the first question asked of Kanā'yā by her who seemed to be the chief mistress of the house—a question which as already explained is equivalent to, What is your religion, occupation or caste?

Kanā'yā answered by saying he was an *Isāi Julāh'*.

The woman not knowing of any other name for Christians but the opprobrious epithet *Kirā'nū*, took for granted that the term *Isāi* merely designated some subdivision of *Julāhs'*, of which she had never before heard; whilst Kanā'yā, dreading the thought of being perhaps turned out of doors in his present helpless condition, was glad to avoid the necessity of any further explanation. He had not been long in the house until he found himself suffering from an attack of fever. The family sympathized, and did everything that lay in their power for his relief and comfort. When the hot stage of the fever was over, he sat up, and conversation began.

"May I ask, please," inquired Kanā'yā of the woman, "what has become of the master of the house?"

"Both brothers," said she, "are gone up to the 'Big City.'"

"Pray, what may be their business at Ja'mū?" Kanā'yā further inquired.

"Have you not heard," said the woman, "of that great case in the court there which has been agitating the whole capital in these days?"

"Pray, what case may that be? Please explain."

"Very well, then," said the woman, "I will tell you all about it, from the very first:—There were two *Julähs'* in the village of Jhandrän' who became *Kirä'nīs*. The name of one of them is Kanä'yä. His wife and all his children were taken away from him and carried to Jän'di, a village in the *Mahäräjä's* country, where Sälär Devä Singh has a fort. Then Kanä'yä sued for his children in the English court at Siäl'kot; and the English Government ordered the *Mahäräjä* to give them up to him. Some were in favor of going to war with the English; and we know not yet what will happen. Some time ago the *Mahäräjä* sent a soldier to Jän'di to fetch Kanä'yä's wife to Ja'mü. On her way she stayed all night in our house. Her old father-in-law was along; and as we saw them in great trouble, my husband went with them to Ja'mü to help them. Then when we heard no word from them for many days, my husband's brother also went up to see what was the matter. Kanä'yä's wife had a young babe with her, and she felt very sad. Poor, helpless woman, she cried nearly all the time."

The inward throbbing and swelling of Kanä'yä's heart now became difficult to suppress, as he endeavored to inquire further: "Do you know—can you tell anything about the rest of the children? You say she had one with her, and that there were others?"

"Yes," said the woman, "they are at Jän'di; there are four of them. Their mother said they had fever. The youngest one, a little girl, seemed almost at the point of death when she came away; but she was forced to leave it, though she did not think the little one would live."

When the anxious father heard these distressing tidings of his lone motherless children, especially of little Mak'hän, the precious darling of his soul, he was unable to restrain himself any longer, and found relief to his aching heart in sobs and

tears. For a few minutes the members of that household all sat wrapped in silent wonder, no one presuming rudely and inquisitively to pry into the cause of the stranger's anguish. After a little while, obtaining control of his feelings, he himself solved the mystery for them by saying: "I am that Kan-ä'yä."

The astonishment which seized the family group at this sudden and totally unexpected announcement, was complete and overwhelming. The news immediately spread through the village—"Kanä'yä, the *Kirä'nī*, has come!" The whole village, impelled by irrepressible curiosity, crowded to see the man who had forsaken the religion of his fathers. Providentially, every one felt a kindly sympathy for him in his deep distress, and after the excitement had somewhat subsided, they became very curious to know why he had become a *Kirä'nī* at such a dreadful sacrifice. This gave him an opportunity to tell them the "old, old story," which occupied his time until midnight, after which he took a short and much-needed rest, and early the next morning was on his way, kindly accompanied for several miles by the young lad of the household.

On his arrival at the village of Jän'dī he was greatly perplexed, being entirely ignorant of the place and the people, and unable to find out where his children were, although they were in the very lane in which he stood inquiring after them. Some one at length pointed to the fort, which was two miles distant, and informed him that *it* also was called Jän'dī. Off he started immediately for the fort, and was there directed by the officers on duty where his children could be found.

But here once more, as soon as the astonishing discovery was made that he was Kanä'yä, the *Kirä'nī*, the officers in charge of the fort eagerly questioned him as to why he had become a Christian; and, ardently as his aching heart longed to be with his children, he felt called upon to stop and obey the Divine command—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

After hearing him, the officers said: "Your belief is right; your doctrine is perfectly true; but as for us to sacrifice everything for it in this way it is impossible."

When Kanā'yā had returned from the fort to the village of Jān'dī, and was approaching the house in which his children were kept by Bhīm Sain, a son of the cruel tyrant, De'vā Singh, poor little Lah'nū saw his father coming, and ran to meet him, crying for very joy. Kanā'yā too wept tears of joy, but these were mingled with those of sorrow, for when he took up his dear boy to embrace him, he found him emaciated and shrunken away to a mere skeleton. Basso, the oldest of the five children, was lying inside of Bhīm Sain's house, so ill with fever that she was unable to rise from her bed. And poor little Mak'hān, her father's idol, was so very ill that she was unable to speak or even to notice any one.

Although these little sufferers were lying in such a helpless condition, and their distracted father was standing near the door, yet that inhuman son of De'vā Singh forbade him entering the house where they were lying. The soldier, who had left Kanā'yā on the way from Ja'mū, and who still had possession of the *Pan'dit's* official letter, without which Kanā'yā's entering Bhīm Sain's house would have subjected him to the charge of trespass, did not make his appearance at Jān'dī until the third day. The tyrant's son meanwhile used all diligence to put difficulties in Kanā'yā's way, preventing him from obtaining such things as were necessary in order to remove his children. But the pity and compassion of a father's heart for his suffering and helpless children, enable him to brave many difficulties, and quicken his ingenuity. Placing a bamboo across his shoulder, and suspending a little bed from each end of it for the sufferers, he carried them tenderly, traveling by night to avoid the deadly rays of an August sun, and arriving at Scott garh on Sabbath morning, just at the close of public worship. And oh! the jubilant outburst from the anxious praying Christian band—" *They have come! They have come! The children and Kanāyā have come!* " was

the joyful shout which rang through the little community. Then the embracing, and weeping, and laughing, and leaping for joy!—something like we suppose it is in heaven when a sinner repents.

“ Redeem me from the captive chains,
That I may sing in grateful strains :
Then shall the righteous round me press,
For God shall me with favor bless.”

CHAPTER XXVI.

THE OUTCOME.

THE narrative of the first great religious movement in our India mission field, which began in Jhandrān' in February, 1859, has now been traced to a point where I must leave it. To leave it, however, without a word about the permanent results, would be unsatisfactory to the reader. Many persons have been introduced and then dropped out of view as the narrative proceeded. Where are these persons now?—what are they doing?—what kind of characters do they bear?—and what is the result of this religious movement among the *Megs*? Such questions as these, the reader will naturally and properly wish to ask; and to aid his memory by means of local association, I will begin answering them with Jhandrān'.

Joā'hir Masīh', who first made the gospel known at Jhandrān', remained in connection with our mission only two or three years, after which he continued the good work he loved so much in other districts of the *Panjāb*', though we do not know of any such remarkable results elsewhere as those which attended his visit to Jhandrān'. We have heard that he lies in his grave somewhere in the beautiful and far-famed Vale of Kashmīr'.

Fakī'rā, who was one of the foremost in the movement at its commencement, soon began to draw back when persecution arose. From the very time that he first heard the gospel, he was convinced of its truth and convicted as a sinner, which gave rise to a terrible and protracted inward struggle, at times almost bringing him to the turning point. On one occasion, when Mr. Martin was halting at Dham'tal on the way to Gurdās'pur, Fakī'rā went to that village to meet him with the design of receiving baptism, the arrangement for this meeting being made at Fakī'rā's own request; but when the set time

came, poor, unstable Fakīrā's courage failed him. His dread of the angry curses to be expected from every one, especially from his own brother, Nat'tū, so overwhelmed him that when the time arrived he refused to receive the Christian ordinance. On his way back from Dham'tal to Jhandrān', when Bhaj'nā spoke to him of the danger of continuing to live without Christ, he exceedingly regretted his backsliding course, and sitting down by the wayside wept over it, saying, "When Mr. Martin returns from Gurdās'pur, I will surely go and confess Jesus Christ by receiving baptism in his name." Before Mr. Martin's return he became dangerously ill with fever, and greatly troubled in mind at the thought that he might probably be approaching his end. He then sent for Kanā'yā to pray with him and comfort him in his great distress. When the end seemed near, he called his brothers and other relatives around his bed, and expressed to them his deep regret: "I have denied Christ, and am lost," he said; "beware lest you also come to the same dreadful end. Believe on Jesus Christ *now*!" Before Kanā'yā's arrival, and after giving utterance to those despairing words, and exhorting his people to take warning from his own dreadful remorse, he died in great agony of mind.

Nat'tū, the brother, whose fierce opposition had been Fakī'rā's main hindrance, continued for a time to hate the Christians, refusing even to speak to them, and actually removing from his home in Jhandrān' to a distant village, in order to avoid them and save his family from their influence. But soon after his brother Fakī'rā's death, he began to feel alarmed about himself. The keen remembrance of Fakī'rā's distress of mind, of his death-bed exhortation to them to believe on Jesus Christ and of his agonizing confession that he had denied Christ and was lost, haunted him continually; and he found no rest until he himself finally accepted Christ and his salvation. His wife and five sons came out with him, and all were baptized together in June, 1881. He now lives in Jhandrān', and is specially noted for his piety and his consistent Christian life.

Lā'lū, one of Fakī'rā's nephews, was a *Gulābdā'sī* pantheist, and an active and public opposer of Christians and of the preaching of the Gospel. But after Fakī'rā's death he became exceedingly troubled in his mind, the unwelcome conviction forcing itself upon him that the gospel was true, and his own rejection of it dangerous to himself. In order, if possible, to banish the subject from his thoughts, he removed to Amritsar, thinking that he would find relief if only away from the sight and hearing of his Christian neighbors and acquaintances. But all his efforts could not make him forget the unhappy death of poor Fakī'rā, his uncle. "He who was our venerated *gur'rā*," said Lā'lū, "was *himself* afraid to die, acknowledging himself lost because he had neglected to confess the name of Jesus. Then what will become of an open enemy like me?" Tortured continually by such thoughts as these, Lā'lū went first to a Christian family in Amritsar, and opened up to them his heart's troubles, and eventually returned to Jhandrān', his native village, where, on the 29th of July, 1880, he publicly professed that faith which he had so zealously labored to destroy; and so another wolf was brought to dwell peacefully with the lambs of Jesus' flock. When Lā'lū was baptized, his wife forsook him and went away to the kingdom of Kāshmīr', but subsequently returned, and, together with their infant son, was baptized about three months after her husband. Lā'lū now proclaims the gospel to his neighbors with great zeal. Thus, a number of Fakī'rā's near relatives, the dread of whom had prevented him from confessing Christ, were themselves led to the Saviour by means of his unhappy death.

Pī'po's widow is still an unbeliever; but one of his sons made a profession of his faith much against her will, and the other one at last accounts expressed a desire to do so.

Chan'nū will be remembered as a dear friend of Bhaj'nā, who would have joined him and Kanā'yā on their setting out secretly from the wedding at Dul'ham, but was prevented from doing so by his own marriage taking place just at that time. His wife was always bitterly opposed to his becoming

a Christian, and he did not finally declare himself one until July, 1879. One night soon after he had taken this step, a rumor reached Bhaj'nā at Scott garh that his friend Chan'nū at Jhandrān' was in great trouble, and had actually been forced by his enemies to deny his Saviour. Bhaj'nā sent a Christian brother to see how it was, who, on being violently attacked, fled, and on his return reported to Bhaj'nā that there was such intense excitement in Jhandrān' that it would be dangerous for any Christian to go there. Bhaj'nā then, accompanied by a friend, went to Jhandrān', and under the cover of night quietly approached the wall of Chan'nū's court to listen. Inside of the court, Muhanmadans, Hindus, and *Megs*, to the number of a hundred or more, were compassing Chan'nū about like hornets, and vociferating: "Deny Christ! Deny Christ! Say I am a *Meg*, or we will beat you and turn you naked out of the village; and who will call us to account for it?"

Bhaj'nā and his companion listened silently and anxiously from behind the wall of the court, to catch if possible Chan'nū's answer, and to their great delight heard him say to his persecutors: "You may banish me from my village and my home; you may beat me—beat me to death; you may do what you please with me; but deny Christ I cannot—I will not; for in him is my trust."

As soon as Bhaj'nā heard this clear and decided confession, he made haste, leaped the wall, rushed to Chan'nū's side, and grasping the hand of his dear companion and faithful Christian brother, said to the crowd: "Who of you now will dare to force him to recant?"

But the torrent of their passions was too violent to be stemmed by Bhaj'nā's youthful presence. The leading men of Jhandrān' stirred up the rabble, shouting; "Beat them! Beat them! We will throw in two or three oxen and pay the fine—beat them!" But one respectable old villager counseled moderation, saying: "Lay no violent hands upon these men; else every one of us will stand guilty before the government, and be cast into prison."

Chan'nū's youngest brother, becoming frantic with excitement, snatched burning coals in his bare hands, and threw them upon the top of his own head in demonstration of his grief and anger. Then exclaiming: "I will die! I will die!" he threw his head violently now upon the hard ground, now against the wall, and finally dashed it against a millstone, and then fell senseless to the earth. As soon as a little cold water had brought him again to his senses, this exhibition of frenzy was repeated, and this insane agitation lasted as long as he had any strength left.

Chan'nū for some time after his conversion was bitterly opposed by his wife, but bore her opposition with true Christian patience; and she too, doubtless won by his meek bearing towards her, afterwards repented, and confessed the name and religion of Christ. Thus there are at the present time eleven Christians and their children living in the village of Jhandrān', where this religious movement first began.

Passing four miles north to Na'yā Pind, the new village which resulted from the religious excitement at Jhandrān', we notice first that Kā'lū and his family are in the Christian church. On the 23rd of January, 1881, he was baptized by the Rev. W. W. Barr, D. D., when the reverend doctor, in company with the Rev. R. Stewart, D. D., visited our field and work as a Commission from our Board of Foreign Missions.

Joā'lā, who will be remembered as joining the mob against Kanā'yā, and saying, "*It is all a lie!*" is now a gray-headed and amiable Christian. On the very interesting occasion just mentioned, he was baptized by the Rev. R. Stewart, D. D., on the 23rd of January, 1881. On a subsequent occasion I saw this same Joā'lā sitting in the children's class of a Sabbath-school, and learning with the meekness of a little child those same words of Jesus which he had once stigmatized as lies. And later still, when Dr. Stewart needed a kind-hearted and trustworthy person to live among the younger boys of our Training Institute, Joā'lā was chosen for that responsible position. The old man's simple explanation of the mysterious and

wonderful change is, that the words of Jesus came into his heart, and his own bad thoughts went out.

Kā'lū's son, Piā'rā, the babe which lay sick unto death in its mother's arms by the roadside, and for which John Clement and his companions prayed at the request of its weeping parents, was baptized at the same time with Kā'lū and Joā'lā, and has recently been admitted to the study of theology after passing his literary examinations.

Kau'de Shāh became a Christian, and suffered six months' imprisonment on account of charges brought against him in court, which we believe to have been entirely false and malicious. When we last heard from him, he was working as a catechist in connection with a neighboring mission.

Rā'nā, Kanā'yā's father, who had at one time come so far as to procure a suit of new clothes in which to be baptized, but had gone back for fear of the shame and persecution which he saw inevitable, finally came out in 1877, the year preceding his death.

Doā'nā and Sanā'khī, the father and mother of Bhaj'nā, both professed the Christian religion, and the former died a happy death in 1878. During his last hours Bhaj'nā was with him, and read to him the precious words of the Lord Jesus. The old man, when questioned, said that he was glad to go to Jesus; and again, lifting up his hands, he said: "I am going, and am glad," and then immediately expired.

The bearish Rū'rā continued vehemently to oppose and persecute the Christians, and after Mr. Scott's death persecuted them with greater violence and determination than ever. With all his might and cunning he labored to bring about Bhaj'nā's apostasy. When Bhaj'nā entered suit in the civil court for Gulā'bī, his wife, Rū'rā contested it successfully, after which he promised not only to give his wife up to him, but to give him also another wife in addition to her, if only he would deny Christ and become a *Meg*. Finally, when he saw no hope of inducing Bhaj'nā to retract, he allowed himself no rest until he had secured Gulā'bī's marriage to another man

who already had a wife and three children. Six months after this inglorious triumph he became blind; a little after that he lost his only son by death; and a short time after his son's death he himself died, having scarcely reached the prime of life.

Hasan Khān, the rich *Lambardār* of Zafarwāl', whom God stirred up to give to his own people the land on which Scott garh is built, is still living in Zafarwāl', as full of his old enmity to Christians and the Christian religion as ever, showing anger even to this day whenever souls are added to the Church.

Scott garh, in which Kanā'yā and Bhaj'nā found a resting-place and made their permanent home, and where others have joined them from time to time, is now a small village, consisting of Christians only, and in it dwell some of the very happiest people I have met in all India.

Kanā'yā is a farmer, and the *Lambardār* of the village of Scott garh. The 200 acres of land leased from Hasan Khān for a period of ten years have been redeemed by their original owner; but other heathen land-owners in the neighborhood now willingly offer their land for cultivation on shares to *him* in preference to giving it out to people of their own religion, having learned by experience the superior advantage of dealing with a Christian. They say that they must necessarily watch the grain crop until it is divided at harvest-time when they let their land to Hindu or Muhammadan cultivators, but that they can trust Kanā'yā to give them their just share, and are free from care when they leave their business entirely in his hands.

Bhaj'nā studied theology at Siāl'kot, and was licensed by the Presbytery to preach the Gospel. Having lost his wife Gulā'bī, he married Rebecca, a pious girl from our girls' orphanage, who died only eighteen months after their marriage. Sarah, his present wife, is from the boarding school of the Church of England Mission in Amritsar; and in the court of their home in Scott garh one may now see five or six frolic-

some little fellows who are, as I fancy, even brighter and happier than the boy who started out on a pilgrimage from Jhandrān' in 1859, and ran twelve miles by the side of *Pā'drī* Scott's gray pony.

Cruel Diyā'lā, who beat the young pilgrims and forced them to return, died in unbelief; his son Ma'ganā, who shared with Bhaj'nā that cruel beating, is following in his father's footsteps. But Chad'do, a younger son of Diyā'lā, made confession of his Saviour under peculiar difficulties. Being bitterly persecuted by those of his own household, he suffered besides from severe and protracted illness. He came to Dr. J. S. Barr on the eve of the doctor's departure for America, desiring to be baptized; but this could not well be attended to just at that particular time, and he felt greatly distressed by his disappointment. Dr. Martin, knowing his state of mind, and being uncertain as to when he would be able to go to his village, sent him word that if his faith was in Christ Jesus, his failure to receive the ordinance of baptism would not endanger his soul. But Chad'do said in reply, that he had made a promise both to Dr. Barr and to Dr. Martin, and could not die with a lie in his mouth. Finally, in the month of November, 1884, he enjoyed the happy privilege of publicly professing his faith in Christ. Subsequently, and only a few days before his death, Dr. Martin visited him and found him enjoying great peace in believing.

Rev. G. W. Scott died on the 30th of December, 1868. In suitable resolutions the Mission recorded their high appreciation of his piety, zeal, humility, self-denial and general efficiency in mission work, as placing him among the very foremost of missionaries known to them in India. The Christians at Scott garh loved him almost to adoration, and sometimes indulged in anxious forebodings as to what would become of them in case he should be removed by death. Against those anxieties he solemnly warned them, plainly telling them that if they looked to him they would come to nothing, and exhorting them to look to Jesus, and to him alone. He had

set his heart on securing the settlement of the first converts from the *Megs* in the neighborhood of their own relatives, in order to dispel the absurd fears of the latter about Christian converts being transported to *Kä'lä pä'nä*, and in this particular his desire was gratified. He also saw Kanä'yä's children brought back from their captivity, as he had so confidently believed they would be. He saw their mother Rämde'i follow them, but did not live to see her become a Christian.

Rämde'i did not long remain behind the four eldest children, but soon after their removal from their wretched captivity in Jän'di, came with Ruk'ko, her infant daughter, and dwelt with her husband at Scott garh. For several years, however, although living happily with her Christian husband, she continued a *Meg*, resisting every effort made for her conversion, and replying very decidedly to those who addressed her on the subject: "As long as my heart does not tell me to be a Christian, what's the use? Whenever my heart says so, then I will be a Christian of my own accord, without waiting to be influenced by any one."

When Rebecca became the wife of Bhaj'nä, and removed to Scott garh, Rämde'i began to yield through the happy influence of that pious young woman—a woman greatly beloved by the whole Scott garh community—and on being asked whether she felt any desire to be a Christian, replied that she did sometimes feel that way inclined now, since becoming acquainted with Rebecca; but afterwards she again insisted that her heart did not tell her to be a Christian, and to make such a profession would, therefore, be fruitless. Mrs. Martin and Miss Gordon agreed together to make Rämde'i the subject of prayer; and, doubtless, the Spirit of God was striving with her, though she knew it not.

One Sabbath day while the Martins were encamped at Scott garh, a number of Christian and non-Christian women stayed with Mrs. Martin for a talk after the close of public worship. The subject of that day's talk was the impossibility of our cleansing our own hearts and fitting ourselves to come into

God's presence. The women were urged to come to Jesus, and ask *him* to cleanse their hearts and fit them to dwell with himself. As Rāmde'ī listened to the account of Christ's redeeming love, of the Spirit's power to renew her heart, and of God's willingness to give the Spirit to every one that asketh, she crept up nearer and nearer to Mrs. Martin, apparently unconscious of what she was doing, until she sat close to her feet, listening with rapt attention. Rebecca led in prayer at the close of their little meeting. After Mrs. Martin had retired to the tent, she and her husband engaged in prayer specially for Rāmde'ī's conversion. When prayer was over and Mr. Martin went out of the tent, Kanā'yā met him at the door with the joyful news that his wife Rāmde'ī was at last decided, and saying that now she desired to be baptized.

At the request of one of her sons, the heathen name Rāmde'ī (gift of Rām) was laid aside, and the name Piyā'rī (beloved) substituted in its place. On the 28th of February, 1871, the Rev. J. P. McKee also being present on this joyful occasion, the penitent and believing Piyā'rī, now no longer ashamed of the cross of Christ, received at the hands of the Rev. J. S. Barr the Christian ordinance of baptism, after which the happy husband and father immediately brought forward their five children—the sixth being yet an infant in the arms of its mother—and these also were publicly and solemnly acknowledged as lambs of the Good Shepherd's flock. And now, happy Kanā'yā—all the happier for the dolorous years through which he had passed—"rejoiced, believing in God with all his house."

Lah'nū and Gan'dū, the two oldest sons, were soon old enough to render that assistance to their father, Kanā'yā, in his farm work, which he greatly needed in order to support so large a family, and at the same time meet the many demands made on his hospitality, his home soon becoming a free rendezvous for inquirers and converts in that region. The boys showed a fondness and aptness for learning, and a donation received from the United Presbyterian Sabbath-school of Mad-

ison, Indiana, was given to aid and encourage them in their efforts to obtain an education. One of them was, on the 7th of April, 1885, admitted to the study of theology, and both of them are actively engaged in the mission work.

Basso and Mak'hān have become the wives of two of our young preachers—graduates from our Theological Seminary—who are highly esteemed for their piety and zeal, and for their industry in the Lord's work.

Ruk'ko, the babe that was carried from De'vā Singh's fort to Ja'mū by her weeping mother, is with her parents at Scott garh; the youth whose heart and home she is destined to make happy having, so far as I am aware, not yet appeared. On a recent visit to Scott garh, I had the great satisfaction of seeing her engaged as teacher of the women's class in Dr. Martin's flourishing Sabbath-school. The Rev. F. H. Baring, a worthy missionary of the Church of England, recently offered a series of prizes to be competed for by Christian women of every denomination throughout the *Panjāb'*. These prizes were offered to those who should stand the best test examinations in Bible knowledge; and it is gratifying to be able to record the fact that on examinations being held in the spring of 1885, the highest prize was awarded to Ruk'ko. A portion of this promising young woman's time has been devoted of late to missionary effort in behalf of the heathen women in the vicinity of Scott garh.

The members of Kanā'yā's household are not so widely scattered that they cannot occasionally meet together; and their joyous family reunions at the home of Kanā'yā and Piyā'rī in Scott garh comprise three sons, four daughters, two sons-in-law, two daughters-in-law, and twelve grand-children.—as happy a family-gathering, I truly believe, as can be found anywhere in the world. Husband and wife, parents and children, brothers and sisters—all within the household of God, and actively engaged in his service, are now an hundred-fold more to one another than they were or could possibly be before forsaking all for Christ.

The Christian community of Scott garh has continued to receive from time to time accessions from the heathen ranks in that neighborhood; and these accessions have nearly always been attended with more or less excitement. I will, however, mention but one instance: Jas'sū, a *Meg*, whose name has not yet appeared in our narrative, was baptized along with his wife. Four or five months afterwards, her numerous relatives prevailed upon her to leave her husband, and conveyed her away secretly by night. For about the space of two years she lived with her maternal uncle in the city of Sām'bā in the mountains of Kashmīr'. Abdul'lāh, then one of our Christian workers at Scott garh, and now a licentiate, ascertaining her whereabouts, wrote a letter to parties in Sām'bā, relating briefly the case of Rāmde'i, and ending with these laconic words: "Send Jassū's wife peaceably—if not, then beware!" Before long it became known that the Sām'bāites had sent Jas'sū's wife across the line into the Siāl'kot district, and that she was living with her parents in the village of Sukho-chak. Abdul'lāh then taking along Jas'sū and old Joā'lā, proceeded to Sukho-chak, when her relations, with other villagers, came out to chase them away, and made demonstrations of anger.

Abdullāh boldly took the ground that as the woman was a *Christian*, her heathen relatives had no legal right or authority whatever to detain her. Then turning to her husband, he said: "*Jas'sū, take your wife, and let us go.*" Jas'sū seized her, and off they started, the relatives fearing to offer any resistance, for the simple reason that she was a *Christian*. In the course of time that woman's father, mother, sister, brothers—in short, her whole household, twelve persons in all—were converted; and now, like many others, they look back with astonishment at their own folly and sin in persecuting Christians, and admire the Christian meekness and patience with which it was all endured.

Were I writing fiction, I would feel bound to answer the question: "What became of the old *fakīr*?" But dear reader,

I can only say that the old man, after once visiting Scott garh, naturally fearing detection by the government, as you may remember, having taken part in the Sepoy rebellion, preferred the concealment of his obscure retreat, where he probably died long since; and there we will leave him, in the hope that he enjoys the reward promised by him who remembers even a cup of cold water given to one of his disciples.

The Christian community which has grown up at Scott garh during the twenty-seven years since the movement began, consists entirely of converts from among the *Meg*, or weaver caste. Organized in 1879, under the name of the Zafarwāl' congregation, it includes all Christians living in Jhandrān', Na'yā Pind, and other near villages. Kanā'yā and Bhaj'nā were chosen and ordained its first elders; and when, in March, 1885, it was deemed that additional elders were needed, the choice of the congregation fell upon Kā'lū, of Na'yā Pind, and the once dreaded enemy, Nat'tū, of Jhandrān'. The number of communicants on the 31st of December, 1884, was 59, and the number of baptized children 25. Down to the same date, the whole number of persons baptized from the first, in connection with this congregation, including those who have died or removed, was 105. The Sabbath-school has three native officers and teachers, and 40 scholars. The contributions of the congregation in 1884 amounted to Rs. 75.

On the original eleven acres was erected a cheap structure of sun-dried clay, to serve as a shelter for the missionaries who from time to time visited Scott garh. This has in later years been changed into a school-house, and not far from it a small, substantial mission dwelling has been built, in which Dr. J. S. Barr first, and Dr. S. Martin afterwards, have made their rendezvous while carrying on the great work of that populous mission district during the past seven or eight years. The congregation and Sabbath-school continue to hold their meetings in the school-house, but are beginning to talk of building a substantial church whenever, by God's blessing, they are able of themselves to afford a large share of the expense.

I have now given a particular and somewhat lengthy account of the religious movement among the *Megs*. Some may perhaps regard this narrative as disproportionately long, and liable to create the impression that, in the results of thirty years, this one religious movement is the only thing worthy of prominent notice. I desire not to make any such impression, for the Lord is carrying on a work of the same kind in other parts of our field on a larger, and, in some respects, a grander scale than what has been related at such length. That also will be recorded, though necessarily in a more condensed form. With this disparity no one ought to find any fault. Were there not twelve apostles? and did they not carry the gospel far and wide over the world? Yet the Book of their Acts is almost silent about anything beyond the labors of two or three of their number, and that within a limited portion only of their great field; and we do not hence conclude that these labors are the only ones of importance, but admit that there may have been good reasons for the inequality. Why then have I given more space to a part of our work than it is practicable to give to the remainder? It is not because this work has been connected with my own personal labors, since I have had no special prominence in it. But one reason is that the religious movement among the *Megs* near Zafarwāl' began and developed in the oldest part of our mission field, and was the first well-defined movement of the kind. Another reason, and perhaps the chief one, is that for the last ten years my journeyings to and from our missionary and other meetings have frequently required me to travel through the scene of this movement, and so led to a more particular acquaintance with our people and work in that locality. My third reason is that a missionary, whilst doing his own share of the work, cannot find time to acquaint himself thoroughly and particularly with all the *facts* in *all parts* of so extensive a field; for I must take for granted that all who are seeking profitable reading on the subject of foreign missions want *particulars*, not sleepy draughts of dull generalities; *facts* from the field, not fictions fabricated at the fireside.

CHAPTER XXVII.

BOYS' AND GIRLS' ORPHANAGES—1865-'75.

I WILL now fulfil my promise made at the close of a preceding chapter, to inform the reader of some of the interesting characters among the later accessions to our orphanage. De'vī Bhai'jāh, a Brahmin and an army officer, was killed at the siege of Lucknow in the Sepoy mutiny of 1857. His widow and two sons, the younger one being about five years old, were left by their father with plenty of money, but were robbed of it all, and reduced to want soon after his death. Threatened with starvation during the famine of 1860-'61, they turned their faces north-westward towards the *Panjāb*', whither multitudes were flocking in search of food. Wandering from city to city, and from village to village, begging their bread by the way, they reached Siāl'kot, seven hundred miles from Lucknow, where, in company with many others, they were fed from day to day by the hand of charity. Here they attracted the attention of the Rev. R. A. Hill, who, on one of his visits to the fatherless and widows, easily persuaded them, together with another bright boy, whose name was Karm Dād, to accompany him and make their home with other orphans under his care on the north mission premises.

Thā'kur, the widow's younger son, received the Christian name George Lawrence Thā'kur; his mother was named Ruth, and his elder brother Wallace, whilst Karm Dād's name remained unchanged.

When Mr. Hill left India for America in the year 1863, these boys, along with several others, were placed in the Boys' Orphanage of our mission under the care of Mr. Barr, and soon afterwards went with him to Gujranwā'lā, whither this institution was removed.

George Lawrence Thā'kur was fond of study. Being yet a small boy, he went to a me'lā in company with a number of our Christian workers. Whilst one of the catechists was proclaiming the Gospel, as is usual on such occasions, he was rudely confronted by a Muhammadan opponent, who blasphemously said to him: "Your God is a fool and a bear, and I can prove it from your own book." Young Thā'kur, seeing the catechist unable to answer his adversary, felt very much humiliated, and said to himself: "This catechist would not need to turn his back to the enemy in such a cowardly manner if only he were well educated." From that time he resolved that he would educate himself thoroughly, and, like a man, prepare to give battle to the enemy.

In the year 1867, after Mr. Barr had struggled along three or four years without buildings in Gujrānwā'lā, two thousand rupees were invested in a building, erected nominally for the boys' orphanage; but, for want of other accommodations, used also as a mission dwelling and a church. That year the character of the boys' orphanage changed to meet a demand for the education of the children of Christian families. Neither men nor means being available for the establishment of a separate boarding-school for Christian boys, their education was provided for along with that of the orphans. The following year, 1868, a still greater economy was effected by discontinuing this school altogether and sending its pupils to the mission school opened that year in the city of Gujrānwā'lā, chiefly for the sons of Hindu and Muhammadan parents. In this school Thā'kur soon rose to be a teacher, and during a short period supported himself by spending a part of his time in the work of teaching, and devoting the remainder to his studies. In December, 1870, he passed the Calcutta University entrance examination; and after this, under the tuition of Mr. and Mrs. Martin, he studied mathematics, mental and moral philosophy, and English, until he was nearly ready to be examined with a view to passing the degree of First Arts.

As the missionaries were too few, and too heavily burdened,



REV. GEORGE LAWRENCE THAKUR.

to be able to spare time to carry him further forward in his secular studies, they asked him to decide, at this stage of progress, whether he would go to the Lahor College to complete a higher literary education, or at once begin his special preparation for the gospel ministry. He chose the latter course, and, under the tuition of the Rev. J. P. McKee, by appointment of the Presbytery, he studied theology and church history, and the Greek and Hebrew languages, doing regular work at the same time, either as a teacher in one of the mission schools, or as a bazar and village preacher. On the 27th of December, 1875, he was formally licensed by his Presbytery to preach the gospel, and on the 28th of December, 1877, was ordained an Evangelist. His principal field of labor has been Pasrūr' and vicinity, a division of the Civil District of Siāl'kot, struck off in January, 1884, as a separate missionary district, and in which he was appointed Superintendent of Missions.

India is famous for its gypsies, of whom there are many tribes, all differing in numerous particulars from one another. I will give a brief description of two of these tribes, known as *Nats* and *Bherghuts*. In dress, outward appearance, and general habits, they are much alike; but the *Nats* are richer and of a higher caste than the *Bherghuts*, never intermarrying with them, and often treating them as slaves.

The favorite occupations of both of these tribes are stealing cows and sheep, and dealing in counterfeit money, to which the *Nats* add the business of highway robbery. Without any fixed home, and passing their lives in tents, both *Nats* and *Bherghuts* are accustomed to make long journeys of many hundreds of miles by short marches, carrying along not only their goods, but the little children, the sick and the superannuated of their tribe on these extended journeys, and using their ponies, cows and buffaloes as beasts of burden. Their shabby and squalid camp equipments are light and suitable for rapid movement. In their journeyings they follow no beaten track, but wind about the country, taking special care to avoid revisiting places where they have recently committed theft.

After obtaining good money for their counterfeits, they often carry it in the inside of the posts of their *charpā'īs*, which are made hollow for this purpose. When they find their accumulations of money and other valuables becoming too cumbersome for their mode of living, they deposit these with some Muhammadan house-holder, to whom they pay storage, and on whom they draw for their money and goods at convenience.

These tribes are very hardy, even the women being remarkable for their prowess. When mutton is wanted, two or three of their number visit a flock of sheep which is pasturing at a great distance from their camp; one *Bherghut* engages the simple shepherd's attention, whilst another slips one or two sheep away from the opposite side of the flock. If the owners are seen following them to their camp, the stolen animal is quickly slaughtered, the meat is stowed away in the ample pockets of the women's skirts, which are sometimes made with as many as thirty breadths of cloth in them, and the skin and offal are flung into a stream, after which the pursuers, on coming up, are coolly allowed to search to their hearts' content.

Both of these tribes burn their dead, carry the bones of their deceased friends to the Ganges, and worship idols. Their chief objects of worship are Hanumān', a fabulous monkey general of Herculean size and strength, which figured in their ancient wars, and Mā'tā *De'vī*, the goddess of small-pox. As Hanumān' was powerful enough to hurl mountains at his enemies, a single cake offered to him (and eaten by themselves) must be no less than 100 pounds in weight. In the rainy seasons they retire in a body to unfrequented jungles, for the purposes of celebrating their marriages and trying cases, both civil and criminal, which have arisen between the members of their own tribe. For such suits they have their own courts and judges, no one of their caste being allowed to carry any case into the government courts, under pain of excommunication. In some cases—including those of adultery—the accused person is tried by ordeal; for example, seven leaves of a *pī'pal* tree are laid upon his hands, and upon the leaves are

placed three pounds of red-hot iron, which he must carry a distance of ten paces; if his hands are burned in the least, he is pronounced guilty. It is in these jungle retreats that the gypsies can venture to luxuriate in Kashmīr' shawls and other valuable stolen goods.

These people, strange to say, make it a matter of principle never to steal at night, and some idea of how the *Nats* rob people in open day may be gathered from the following story, which was related to me by an eye-witness: A company of *Nats* were once marching into a camping-ground, a part of which was already occupied by a number of low-caste *Thal'yes*. These *Nats* purposely dropped some sacks of their own baggage a few rods from the spot where they were pitching their tents. A boy belonging to their own company was then directed to stroll among some asses belonging to the *Thal'yes*, which were grazing upon the grounds, and drive one of them over the sacks, as though unintentionally. Next in order, a woman from the *Nat* party took one of her brass images of *Mā'tā De'vī*, and secretly slipping it among the sacks, raised a hue and cry in the camp that an ass belonging to those low-caste *Thal'yes* had polluted her idol by walking over it. Immediately all the *Nats* raised an outcry about the defilement of their *De'vī*; at the same time seizing their clubs and shields, they rushed upon the *Thal'yes* and began beating them unmercifully.

The poor *Thal'yes*, in great astonishment, exclaimed, "What is the matter?"

"What is the matter?" repeated the *Nats*. "Your ass has polluted our *De'vī*—this is the matter. Our goddess will now be angry with us, and will surely kill our children."

The poor *Thal'yes*, taking for granted that the trespass charged upon their poor innocent dumb ass had really been committed, and feeling conscience-smitten, humbly begged that they should not be beaten, and offered to give whatever might be necessary to appease *Mā'tā De'vī*, if only the amount were named.

The *Nats* replied: "When we assemble in the coming rainy season, no less than five or six goats, three or four hundred pounds of rice, ten or twelve rupees' worth of clarified butter, and fifteen or sixteen rupees' worth of rum, will be required to please our *De'vī*."

Thereupon the repentant *Thal'yes* pathetically begged that the amount of the fine might be diminished, and finally got clear only by paying the robbers fifty rupees from their scanty means.

In the same company of *Nats* in which this incident occurred there lived an old man who was a very devoted disciple of *Mä'tä De'vī*, and who officiated as priest at their marriages and burials, as judge at their trials, and as the healer of their sick, especially of those tormented by witches. This man had a fine little boy, who was tall and slender, and as erect as a grenadier. The father, aware that he was approaching the age at which he must think of a successor, took his little son, and squatting with him before *Mä'tä De'vī*, said: "My son, I am growing old. Learn now, I pray thee, to serve *Mä'tä De'vī* as do I, that thou mayest be prepared to occupy my office when I shall be no more." Then bowing down before the dumb idol, the heathen parent assumed the attitude of an angry bull, tossing his head about and thrusting as though about to attack some invisible foe with his horns: "This, my son," said he, "is the first lesson."

Then the old man, with both hands, seized a scourge made of small iron chains, and with it savagely flagellated his own bare back, striking violently first over one shoulder, then over the other, and adding—"Thou also, my son, shalt do likewise."

Then working himself up into a state of excitement, the deluded idolater gashed his thigh with a razor and drank the blood which gushed from his own veins, saying to his child, "When thou doest thus, my son, *Mä'tä De'vī* will be pleased, and the witches which torture thy patients, seeing what a fierce, cruel and violent man thou art, will become terrified and depart."

In the year 1864, a company of *Bherghuts*, who were traveling through the district of Gujrānwā'lā, stole a herd of cows. The owners and the police pursued them, identified the cattle, and, after being handled very roughly, succeeded in capturing the thieves. A company of *Nats* also, owing to similarity of dress and outward appearance, were by a mistake of the authorities arrested at another place near the same time. When the *Bherghut* party saw that they could not escape, they put their silver and gold into an earthen pot and buried it under a tree. Both of these bands were imprisoned; and their children—nine boys and ten girls—were sent to our mission orphanages.

The boy who had been so carefully trained by his father for the service of *Mä'tä De'vī*, and whose name was Nasā'ralī, was one of the nineteen. When the whole company of nineteen children were brought to the mission premises in Gujrānwā'lā by a public officer, and drawn up in line in front of the mission dwelling, Nasā'ralī earnestly besought the missionary to permit them all to go back to their native jungle.

The missionary replied: "You have been sent to us by the authority of the government, and we have no power to let you go; besides, your parents being all detained in prison, what could you do in the jungle? Surely you would all starve to death."

"Why should we starve, *Sā'hib*?" said the bold lad Nasā'ralī, "I am a very skillful thief, and can easily steal enough for all, if only you will please to let us go."

After these children had been in the orphanage about two years, some of the parents, including Nasā'ralī's father, were released from prison, when they came immediately to the mission for their children, but found them unwilling to leave their orphan homes. Nasā'ralī's father took hold of the clean white cotton clothes of his son and said, contemptuously, "Is it for the sake of *such* apparel that thou art content to dwell with Christians? We have Kashmīr' shawls, yea, double shawls, in richest store for thee; silver and gold also have we in great abundance, and plenty of cases are now waiting for thee to

decide as soon as thou wilt return. Come thou with me, my son; I am now old, and if thou forsake us who will minister at the shrine of *Mū'tā De'vī* when I depart hence ? ”

“ My father,” said Nasā'rali, “ your gods of brick and stone are false gods. Our God alone is able to do all things, and is all in all.”

“ No, no, my son, this is not true,” replied the old man; and turning to Mr. Scott, who was present, he added: “ I am going to court for my son, and I will have him; if I must spend his weight in silver, it matters not a whit; I will spend it, and get my son.”

Soon afterwards the missionaries were summoned to appear in court, and bring with them the children of the gypsies who had been released from prison. The judge, placing the heathen parents at the one side of the court-room and the missionaries at the other, ordered those of the children whose ages were sixteen years and upwards, to choose for themselves between living with Christians and returning to their heathen relatives; when Ruth, Harriet, and Nasā'rali immediately took their places beside the missionaries. But Chū'pān and Bā'jā, sisters of Nasā'rali, together with a younger brother, and some others, were all under the prescribed age at which the government permits children to act independently in matters of religion. These having been with Christians about two years, had learned to read their New Testament, and to sing, “ The Lord's my shepherd, I'll not want,” and had heard of the love of Jesus, and seen and tasted something of the goodness of God during their sojourn in the mission. They even had with them in the court-room at that very time their Catechisms and New Testaments, which they had learned to prize above the gold and silver and precious things which abound in gypsy camps. These minors were ordered by the judge to go with their heathen parents; but they all ran to the missionaries and clung to their feet, trembling and crying at the thought of being taken back to their tribes. Concerning what here occurred, a missionary writes that he “ will not forget,

while life remains, the last scene in the court-room, when those poor children rushed to him and clung to his knees, suing for protection against the court police, who were endeavoring to conduct them to their parents." And he adds: "We would fain draw a veil over the fate of those poor girls." When these children were taken back by their heathen relatives, their books were taken from them and burned.

In the year 1867, the father of Paul Nasā'ralī ("Paul" being added to his name at his baptism) came to him secretly on the mission premises in Gujrānwā'lā and said: "I have heard, my son, that thou desirest to leave the Christians and go with me, and I have come for you."

"It is false," said Nasā'ralī, "No wish have I to go, and to no one have I ever expressed such a desire."

The old man, having fabricated the story about his son wishing to leave the mission, and having felt confident of winning him over by this means, took his refusal very much to heart, and gave expression to his feelings in a most affecting manner.

A Christian lad who stood by, witnessing the father's distress, was deeply moved, and said to Paul Nasā'ralī: "See how fondly your poor old father's heart is set on you, and consider how far and how often he has come for you! Much better would it be for you to go with him, than to see him thus die of a broken heart. Have you no pity?"

"Yes, I do pity—" Nasā'ralī began to say, with a soul full of anguish, but was compelled to finish his sentence with a fit of weeping, which left no doubt as to the genuineness and intensity of his filial love. After recovering himself a little, he continued: "I see that I cannot love Jesus and love my father too." Again breaking forth into bitter lamentation, he cried: "Oh, what shall I do?" And again, after obtaining sufficient control of himself to frame his thoughts into words, he said to the Christian lad who stood silently watching this terrible struggle: "He that loveth father or mother more than me is not worthy of me."

The lad added thoughtfully: "Yes, this is indeed *true*."

Paul Nasā'ralī, addressing his young adviser once more, said, "Tell me now, brother, what you think I ought to do."

The Christian youth, unprepared to give advice in so momentous a crisis, held his peace.

After the three had continued for some time without a word, Nasā'ralī finally begged his father to depart, and not repeat his visits, which caused only grief and sorrow; and the desolate and disappointed old man retired—to return.

Through all this struggle, which at the time was quite unknown to any missionary, or to any Christian adviser except the weak and wavering lad who has been mentioned, poor Nasā'ralī was powerfully tempted, and many weary days passed before he ceased to grieve for his aged parents. But the words of Jesus were his support. By faith in those precious sayings which fell from the Saviour's own blessed lips, recorded in the tenth chapter of Matthew, the young disciple withstood the tempter and came off conqueror.

Subsequent to this the gypsies frequently gave the missionaries in charge of the orphanages more or less trouble. In one instance they enticed away a boy who never returned; in another by making a false claim in the court they succeeded in taking away one of the girls; and in still another, they attempted vainly to bribe one of the girls with gold; receiving the decided answer that she had found something far better than their gold.

On the 18th of November, 1868, whilst Miss Gordon was seated at dinner with her brother J. W. Gordon and his family, in their home in Siāl'kot, to which the girls' orphanage was attached, they were all suddenly startled by the clear, shrill voice of a little girl who stood on the door-step crying out, vehemently, "Is Ko'kī here? Ko'kī! I want to live here."

The missionaries at first suspected that she had been sent as a spy from the gypsies to aid in removing some of the inmates of the Orphanage; but this suspicion was soon removed by the child's earnest desire to be admitted.

Miss Gordon, by way of testing the child's motives, said: "If you come to live with us, we will make you work."

"But I want to live here—work here is not like work there; they stole me away from my father and mother, and made me a slave; when the horses get loose they make me go out to hunt for them in the dark, and they beat me. I want to stay here; I'll do any work you tell me, but I want to live here."

"If you come here to stay," Miss Gordon continued, "we will whip you every time you are naughty."

"But I want to live here, I want to live here," iterated the earnest little soul, casting anxious glances all the while towards the road, in dread expectation of being caught and carried off by her cruel masters.

Miss Gordon, inwardly yielding to the little creature's importunity, said: "We will not be able to admit you into the same place occupied by the other girls; you will live in a separate room, at least for a while, and sleep on the floor."

The excited little fugitive replied to this as to everything else, only by earnestly and vehemently reiterating: "I want to live here, I want to live here."

The master of Dobä'di—for this was her name—had required a pail of water from a distant well, and she had volunteered to go for it; seizing this golden opportunity for escape, she left her vessel at the well, and found her way to the mission.

A short time after being admitted to the Girls' Orphanage, Dobä'di gave every one a pleasant surprise by starting up the familiar Psalm, "The Lord's my Shepherd, I'll not want," and singing it through from beginning to end. It was then ascertained that she had learned this, and much more of what was good, from the children who two years before had been taken away from the Orphanage by their gypsy relatives.

Dobä'di was legally made over by the civil magistrate in Siäl'kot to the girls' orphanage, after which, being called into court as a witness, she gave important testimony which led to the conviction and imprisonment of a leading man of her tribe

for dealing in counterfeit money. Efforts were made by her people to recover her by law, and afterwards, to waylay and sieze her by force; had these efforts proved successful, it is believed by those who know the character and customs of the *Nat* tribe, that she would have been put to death.

Mr. Barr's aim in his labors bestowed upon the orphan boys may be understood by the following brief quotation from one of his annual reports: "If any preachers are raised up from among them [the orphan boys], our care and labor will not be in vain."

Miss Gordon's ideal of a girls' orphanage may be gathered from a few sentences which I take in a condensed form from an essay read at the *Panjäb'* Ladies' Missionary Conference held at Lahor in 1882, in which she wrote as follows:

"I. They [the orphan girls] should all have moral and religious training.

"II. They should by all means learn to read the Bible.

"III. Those who have talent for much beyond these acquirements should receive a liberal education.

"IV. The girls should if possible be all taught to sing, that they may join in chanting the praises of God.

"V. They should learn to cook, wash and mend; to cut out and sew garments, nurse the sick, care for young children, buy provisions and clothing and take charge of them, and keep the family accounts.

"The aim should be to make good Christian wives, qualified to really help their hard-working husbands. Should any be fit to rise higher (if that were possible), such training would not by any means hinder them, but would be a good foundation."

The account of our Boys' and Girls' Orphanages will now be closed with a few words concerning the results.

Piyä'ri Harper, at the age of about twenty, was married to George Lawrence Thä'kur. A year afterwards she died, giving very satisfactory evidence of unwavering faith in her Saviour. During her last hours, Miss Calhoun was sent for to

pray with her, but so happy and triumphant did she find Pi-yā'rī in the hour of departure, that she felt, as she said, more like praising than praying.

George Lawrence Thā'kur, in addition to his evangelistic labors already noticed, filled the position of Professor of Church History in our Theological Seminary during the summers of 1876-77-78. His literary productions may be described as follows:

I. *The Character of Christ, and of Muhammad.* The second edition of this work of fifty pages is now in the market.

II. *The Unnecessariness of the Koran;* a book of one hundred and forty-five pages, an edition of which the Rev. E. M. Wherry, of the Ludhiā'nā mission, published by subscription.

III. *Defence of the Bible*, containing four hundred and fifty pages, is a critical answer to a voluminous work written by learned Muhammadans, in which they compiled and used for their own purposes such objections to the Bible as are both stated and answered in Horne's Introduction and other works on Christian evidences.

IV. *The Supernatural Birth of Christ Vindicated*, is a reply to a book by Muhammadan rationalists—seventy pages.

V. *The Philosophy of Revelation*, was partly published in newspaper articles, and will comprise five hundred pages when completed in book form, for which subscriptions were (in 1885) being solicited by the Rev. C. B. Newton, Superintendent of the Ludhiā'nā mission press.

Nasā'ralī married Bas'so, the eldest daughter of Kanā'yā. After completing his course of theological studies, he was licensed in January, 1882. For several years past he has been faithfully laboring in the important field of which the village of Mirā'lī is the centre, and was ordained at Mirā'lī by the Siāl'kot Presbytery on the 12th of November, 1885.

Jenny Dean is the helpmate of Abdul'lāh, one of our licentiates, who has for several years been laboring in the western part of the Gurdās'pur District.

Karm Dād, after completing his course of theological

studies, was licensed in January, 1883. He is now a ruling elder in our Siäl'kot congregation, and an efficient worker in the villages of the Siäl'kot Mission District, and also a member of the municipal council of the city of Siäl'kot—a significant fact, illustrating the civil and social advancement with which God has within the past thirty years favored the native Christians in the Panjäb'.

Dobä'dī, who so persistently sought admission to the Girls' Orphanage, is the wife of J. Cooper, one of our colporteurs, and has been useful as a Bible woman.

Mary Anna, another of the ten gypsy maids, has long been and is still an efficient helper to Miss Gordon in her *Zanä'na* work.

The largest number in the Boys' Orphanage at any one time was twenty-four, of whom twelve were really orphans, the rest being children of Christian families, admitted as boarders. Of the twelve orphan boys, two have become ordained ministers, one a licentiate, seven useful workers either in our own or some other mission, whilst two have gone back to the world. Out of seventeen girls—I speak here also of orphans exclusively—all made a public profession of religion except one, who was only prevented from doing so by a sad accident which caused her sudden death. Nine of the seventeen have been useful as helpers in the mission work. Eight of them are at this time mothers of Christian families, some of whom are training their children in a manner that can hardly be expected of mothers who have not themselves received a careful training. Four of the seventeen died in the faith, giving very satisfactory evidences of their trust in the Saviour. Three of the seventeen have returned to the world.

CHAPTER XXVIII.

CONCLUSION OF THE SECOND DECADE OF OUR MISSION.

DISCOURAGEMENTS AND ENCOURAGEMENTS—NEHUSHTAN—J. W. GORDON RETURNS TO AMERICA—OLD THEORY EXPLODED—ORPHANAGES DISCONTINUED—BOYS' AND GIRLS' SCHOOLS OPENED—ZANANA WORK BEGUN—NEW FIELDS OPENED—INCREASE OF COMMUNICANTS AND OF SCHOLARS—ARRIVALS AND DEPARTURES OF MISSIONARIES—THE REV. J. P. M'KEE—THE REV. T. L. SCOTT—MISS ELIZA CALHOUN.

1. THESE second ten years were characterized by disheartening and continuous discouragements from without, and by a genuine and most encouraging work of God within, which gradually grew and extended throughout the entire period.

2. The way was opened up during this period for Christians to live in their own native villages after their conversion—the possibility of their so living becoming somewhat apparent as early, at least, as the beginning of 1870.

3. The old method, so generally followed by missionaries in North India, of collecting or colonizing native Christian converts on mission premises or elsewhere, and providing in some way for their support or employment, was, in the course of this decade, discontinued in our mission. Seemingly necessary in earlier years, it became later in our history the source of many evils, encouraging false pretensions to religious inquiry, hindering the developing of a spirit of independence in the converts, increasing the number of hangers-on, cherishing a mercenary spirit among the native Christians, breeding jealousies and discontent, and proving in every way a serious hindrance to edification. This method, no longer necessary now that Christians could gain a livelihood in their own native villages, and being productive of so many and so great evils, was finally and utterly abolished; and had it existed in the form of a

"brazen serpent" it would, doubtless, have been "broken in pieces," and stamped with the epithet "*Nehushtan*."

4. All attempts to colonize converts on mission premises resulting in evil, and being abandoned, the necessity for any such institution as an industrial school ceased, since the need of such institutions arose only from the supposed necessity of bringing converts away from their native villages and collecting them around us on mission premises.

5. Mr. J. W. Gordon and his wife, who were sent out by the General Assembly of 1865, and whose chief labors were connected with the Industrial School, returned to America in 1871. It is in the mission report for 1872 that one of our missionaries wrote: "All our efforts to colonize or separate Christians from others have failed." The Lord's design, doubtless, was not only that the native converts should be the salt of the earth, but that the salt should be kept where it was needed and would accomplish the greatest good—in the native communities of the converts themselves; and all of our efforts to remove this salt were providentially—I will rather say graciously—defeated. Our theory was that Christian converts, if left among their persecuting heathen neighbors, so widely distributed over the country that their gathering together for instruction was impossible, would practically return to their former heathen condition, or become salt that had lost its savor; that they should, therefore, be brought away and organized into new communities, where they could readily be regularly instructed, as well as shielded from persecution. But we now see that these very persecutions which they were to meet from their heathen neighbors were needed to make them circumspect and cement them together in love as brethren, and that such persecutions have proved a most important and effectual means of developing and strengthening their Christian character. As we look back from the year 1885, when converts are greatly multiplied, we see that their very numbers alone, had no other difficulty arisen, would long ere this have rendered impracticable any scheme that could be devised for

their support. As one of the brethren has remarked: "Our industrial and colonization schemes were like our feeble efforts to water our gardens in the hot and parching winds of May and June; when the rains of July and August begin to pour down in torrents all over India, our few drops of artificial watering are no longer necessary."

6. Food being cheap and plentiful in the Panjāb' for a series of years, and no children being sent in to fill the places of the orphan girls who were married from time to time, their number gradually decreased, until, in the latter part of 1871, the Girls' Orphanage was closed, and the time that was formerly devoted by the missionaries to this institution was now given to other needy departments of the great work.

7. In the same way the Boys' Orphanage at Gujrānwā'lā was discontinued in the beginning of 1872.

8. In April, 1868, a school for Hindu, Muhammadan, and Christian boys was established in the city of Gujrānwā'lā. This school was undertaken after long delay and much hesitation. The native citizens of Gujrānwā'lā used such arguments for its establishment, and were so importunate, that the missionary at that station felt the necessity of pressing forward, believing that the Lord was thus opening the way for the extension of Christian influence in that important city.

9. During the same year—1868—schools for non-Christian girls were opened in the city of Gujrānwā'lā. In view of additional lady missionaries being soon sent out from America, two such schools were opened, with an attendance of fifty girls, and temporarily managed by Mrs. Barr. Early in the year 1869, steps were taken to open similar schools in Siāl'kot; from that time forward, girls' schools have occupied a prominent place in our mission work.

10. Closely following the establishment of such schools, and intimately connected with them, the important work of house to house visitation, usually styled "*zanā'na* work," was initiated, with the design of carrying the word of God to native women who lived in seclusion.

11. A house for our missionary in Gujrānwā'lā was completed at last, in the year 1869, and a building for church and school purposes in the same city was so far completed that it was occupied by the close of 1874.

12. In the year 1872 a new mission station was opened in the city of Gurdās'pur, the civil headquarters of government for a populous district of the same name.

13. If the reader has perused our chapter on "Beginnings of Mission Work," he may remember that we set out from Siāl'kot in November, 1856, on an expedition, one object of which was to take up Jhī'lam as a new mission station, and that after journeying five miles of the sixty, we were compelled by adverse circumstances to abandon the expedition without accomplishing our object. Seventeen years later, in 1873, a second and this time a successful attempt was made to take possession of that important city.

14. The number of communicants increased in this decade from thirty-four to one hundred and fifty-three, the largest net increase in any one of the ten years being thirty-nine—the result of the labors of the very last year of the period. One native ordained minister died, and none were added, during the ten years under review. The number of scholars in our day schools increased from thirty to eleven hundred and forty-three.

15. The band of foreign ordained missionaries having been reduced at the beginning of these ten years from three to one, was increased by the arrival of the Rev. S. Martin in May, 1867, and of the Rev. J. P. McKee in February, 1871, thus attaining once more, in the sixteenth year of our history, the same numerical strength which the mission had in its second year. But the missionary who last arrived had scarcely been in the field long enough to learn the language, when the Rev. J. S. Barr was compelled, after laboring eleven years in India, to return to America for a rest early in 1873. This reduced our number to two, at which it remained nearly two years, until the arrival of the Rev. T. L. Scott, in December, 1874.



REV. JAMES P. MCKEE.



MRS. MAGGIE MCKEE.

Miss Gordon was the only unmarried lady missionary from the beginning of 1855 to the end of 1864. Her long voyage home *via* the Cape of Good Hope, with a short stay of five months in America, and a speedy return to India by way of the Red Sea, left her place entirely vacant about fifteen months, after which she again continued alone nearly five years more, until the arrival of Miss Calhoun and Miss Welsh in January, 1870. By Miss Welsh's early return to America in 1872, the number of unmarried female missionaries was reduced to two. It was further reduced by Miss Gordon's absence in America during the years 1873-74, and raised to two again by her return to India early in 1875.

16. Brief sketches of the lives of some of the new missionaries who arrived in India for the first time between the years 1865 and 1875 will now be given, those we omit having been already mentioned.

The Rev. James P. McKee was born on the 27th of June, 1843, in Laughaghary, County Down, Ireland. In the year 1859 he became a member of the Associate Presbyterian (now Irish Presbyterian) congregation of Laughaghary, under the pastorate of the Rev. Robert Morehead—a congregation which has given to the Church more Presbyterian ministers than any other one in Ireland, at least three of whom have labored as missionaries in India.

Mr. McKee received the early part of his literary training in the Royal Academic Institution of Belfast. Removing to the United States in 1864, and entering Westminster College, New Wilmington, Pa., the following year, he was graduated at that institution in 1868. His brother, the Rev. J. G. McKee, of the Freedmen's Mission, being at that time seriously ill at Nashville, Tenn., he went, at the request of the secretary of the Freedmen's Board, to take the place, temporarily, of his ailing brother.

After seeing his brother started for the North, and a regular missionary in his place at Nashville, he served for a time under Gen. Eaton in the Educational Department of the Govern-

ment, and was afterwards appointed Superintendent of Public Instruction for Davidson county, Tennessee, by the Governor of that State.

On the 12th of January, 1869, he was married to Miss Maggie Junkin Dickey, of New Wilmington, Pa. In October of the same year he resigned the position of Superintendent of Public Instruction, and returned to Allegheny City to complete his theological studies, which had been commenced during his collegiate course.

The United Presbyterian General Assembly of 1870 met in Pittsburgh, Pa. The Rev. J. C. Nevin having just returned from the China mission, the Assembly was seeking a new missionary to fill his place in that field. Mr. McKee, at that time a student at the Theological Seminary in Allegheny City, happened in to listen to the proceedings of the Assembly, and as he was walking up the aisle was observed by the Rev. Joseph Pressly and Elder James McLane, upon which the one said: "Is not that McKee?" "Yes," said the other, "it is, and he is just our man for China."

Mr. Pressly then took Mr. McKee aside, and asked him whether he would be willing to go as a missionary to China; to which he replied that he could not say, never having thought upon the subject. Mr. Pressly again asked, "Can you give any good reason for refusing to go, in the event of your being appointed?" "At present," said he, "I cannot."

Mr. Pressly then conferred with Dr. Dales, the Corresponding Secretary of the Board, and the result of this conference was Mr. McKee's appointment to China, which was soon afterwards officially announced to him by Dr. Dales; and arrangements were made forthwith for his licensure early in June of that year.

As there had been some talk of discontinuing the China mission, Mr. McKee, in the course of correspondence with the Board of Foreign Missions, requested that he might not be sent to China if this were at all likely to take place. The Board then offered him his choice of any one of the four fields

—Egypt, Damascus, China, or India. But he declined to make a choice, saying, "Send me wherever you think best, only do not send me to a field soon to be abandoned, in which my time and preparatory labors would be wasted." The Board then decided by appointing him to our India mission. Mr. McKee received the announcement with very great satisfaction; for whilst yet only a lad of fifteen, a lively interest in India had been awakened in his mind by his uncle, the Rev. James McKee, a returned missionary, leading him to resolve thus early in life, that if ever he should enter the ministry, and the way should open up, he would labor in India.

Mr. McKee was ordained the first week of September, 1870, by the Lake Presbytery, from which he had received his license. Then, returning to Allegheny City, he continued his theological studies up to the very day before he started for India.

On the 5th of November, 1870, Mr. and Mrs. McKee sailed from New York by an Anchor Line steamer for Liverpool. This first part of their voyage was rough and tedious, occupying no less than seventeen days, during which, their supply of coal becoming exhausted, steam was kept up by burning the small boats, spare spars, barrels, and other available material. After a short stay in Ireland, and another in Egypt, they landed in Bombay on the 2d of February, 1871, whence, traveling partly by rail and the remainder by stage, they arrived at Gujrānwā'lā on the 11th of the same month.

Miss Eliza Calhoun was born on the 5th of January, 1845, at Hookstown, Beaver county, Pa. After receiving a common school education, she attended the Hookstown Academy for a time, and then entered Westminster College, where she completed the scientific course, and was graduated on the 24th of June, 1869. In the autumn of that year she received her appointment to our India mission, and sailed from New York in company with Miss Welsh, arriving in the mission field in January, 1870.

The first ten months of her missionary life were devoted

almost exclusively to the study of the Urdu language, in which she made such good progress as to call forth an expression of satisfaction from the mission at their meeting in January, 1871. From that time she took charge of the schools opened in the city of Siäl'kot for heathen girls. At the end of her second year she was transferred from Siäl'kot to Guj-ränwä'lä, where she labored for eight years in girls' schools and *zanä'nas*. After this she was absent a year and eight months in America. On her return to India, she devoted her time exclusively to *zanä'na* visitation, easily gaining access with her Bible to many homes to which her previous years of labor in the girls' schools now afforded her a ready and favorable introduction.

On the 5th of January, 1884, she was united in marriage to the Rev. Marcus M. Carleton, of the Presbyterian mission in India.

Miss Calhoun's twelve years and four months of actual service in our mission were characterized by great energy and efficiency. Under her management chiefly, our girls' schools in Guj-ränwä'lä attained a degree of perfection as educational institutions which called forth very flattering notices from officers in the educational department of the government. Her parting words were: "May the mantle of charity cover all my mistakes. And if any good has been done, all the praise be to him for whose sake the work was undertaken."

The Rev. Theodore L. Scott was born at Middle Lancaster, Butler county, Pa., on the 21st of November, 1847. Being of a somewhat delicate physical frame, and receiving in his boyhood a bodily injury which unfitted him for great physical exertion, he turned his attention to study. His literary course was commenced at Westminster College, and completed at Monmouth College, where he was graduated in 1873. His theological studies were pursued chiefly at our Theological Seminary in Newburg, N. Y., after which he was licensed to preach the Gospel by the First United Presbyterian Presbytery of New York in the spring of 1874. At the meeting of the



MISS ELIZA CALHOUN.



REV. THEODORE L. SCOTT.



MRS. ANNA E. SCOTT.

General Assembly at Monmouth, Ill., in May of the same year, he was appointed a missionary to India. After preaching three months in the vicinity of Sidney, Ohio, he was in August of that year ordained by the Beaver Valley Presbytery; and on the 1st of the ensuing month was married to Miss Agnes Marshall, of Lawrence county, Pa.

On the 26th of September, 1874, Mr. and Mrs. Scott sailed from New York for India, accompanied by Miss E. G. Gordon, then making her third voyage to that field. Journeying *via* England and Egypt, they arrived at Bombay on the 27th of November, and at Gujrānwā'lā on about the 4th of December, 1874. After spending a year at Gujrānwā'lā, chiefly in the study of the vernacular, Mr. Scott was, in the beginning of 1876, permanently located in Jhī'lam, to carry on general mission work in that city and the surrounding district of the same name.

Mrs. Scott, after a brief sojourn among us—only about six years, during which her gentle Christian life endeared her to her fellow laborers in the mission—passed to her rest and her reward, at Murree Hill station, on the 25th of October, 1880, being the first of our foreign missionaries to die in India.

Mr. Scott was subsequently married to Miss Anna E. Wilson, of Beaver county, Pa., in January, 1883.

CHAPTER XXIX.

CONVERSION OF MUHAM'MAD A'LIM—WORK BEGUN IN JHI'LAM.

MUHAM'MAD A'LIM was the first convert in the new mission district of Jhi'lam. Being a *Maul'avī* (learned doctor and priest of the Muhammadan religion), the story of his conversion, interesting in itself, will reveal to us some of the fearful struggles of an educated Muhammadan's mind as he passes from death into life—from Moslem darkness into the marvelous light of the gospel of the Son of God; I therefore give his history with some degree of fullness and particularity.

Muham'mad A'lim was born in the year 1835, in the town of Arang'ābād', two miles south of the city of Jhi'lam. After reaching the years of manhood, he received, like his father before him, whether he labored or not, a yearly income of three hundred rupees from as many families, for whom he filled the priestly office. To this income he began, in 1859, to add ten rupees a month by teaching school in his native town, which he continued for about eight years.

Some time during the last named period he was awakened to a deep and painful sense of his personal responsibility to God, and of his entire unfitness to appear before him in judgment; and to obtain light and comfort, he devoted himself to visiting *fakīrs'*.

It is believed in India that *fakīrs'* live more apart from the world, and nearer to God, than other men. A *Maul'avī must*, to maintain a good reputation among Moslems, read prayers and perform all other religious duties strictly in accordance with Muhammadan law; but a Muhammadan *fakīr'*,* if he

*There are *fakīrs'* belonging to all religious sects in India.

only abstain from theft and other outward immoralities, is held in reverence by the people, and believed in as a man who receives communications from God, even though he do not formally say prayers according to their law. To such men Muham'mad A'lim in his soul trouble resorted in search of the true knowledge of God and holiness of heart, which he felt he must attain or forever perish.

By one of these *fakīrs'* he was directed to repeat a certain portion of the Koran and *Hadīs'** one hundred times daily, for forty days, with the assurance that he would by this means obtain the desire of his heart. Muham'mad A'lim repeated these faithfully as directed, but was compelled to report to his spiritual guide that he experienced no benefit from the same. He went to another *fakīr'*, receiving similar directions, with which he complied, with no better result. He then went to others, some of whom prescribed different portions of the Koran and traditions, but all in vain. In one instance the *Kasī'dā Gau'siyā*, a certain poem containing one hundred lines, was prescribed, which, according to the *fakīr's'* order, he recited twenty-five times nightly for forty nights, standing in the Jhī'lam river with water up to his neck, in November and December, the coldest months of the year. Those forty days, moreover, he fasted, limiting himself strictly to the daily allowance of a cup of milk, and as much meal only as could be made from two ounces of barley; but no relief came to his distressed soul. For a period of three long years he sought to quench his thirst at these empty cisterns, until he had faithfully tried all the four tribes of *fakīrs'*, styled *Nakshban'dī*, *Kā'dirī*, *Sormar'dī*, and *Chish'tī*, and finding that he was still the same restless, hungry and thirsty sinner as before, his "heart entirely departed" from following after *fakīrs'*.

In his distress of mind he not only closed his school, but discontinued the reading of the Koran, his duties as a *maul'avī*, his reading of prayers, and the whole routine of religious duties required of him by the law as a faithful Muhammadan.

* *Hadīs*, traditional sayings of Muhammad, which now have the force of laws.

The sin which above all others troubled Muham'mad A'lim's conscience, was the deception which he, like other *maul'avis*, was accustomed to practice upon his people in the course of his priestly duties. As an illustration of this, I will relate the following: On the death of a certain rich man in his parish, he was called upon as the priest to officiate at the funeral; but the sons of the deceased gave him less for performing the funeral service than he thought he ought to receive. Now, if a Muhammadan dies on Thursday or Friday, he goes straight to Paradise; but if on any other day of the week, he goes to an intermediate state, from which he can be delivered only by the *maul'avis* and *fakirs'* reading the Koran at his grave until Thursday comes again. This rich man having died on the Sabbath, Muham'mad A'lim set six *fakirs'* at his grave to read the Koran until the return of the lucky Thursday, giving them special instructions as to how they should proceed. Accordingly, when night came, they pretended that the grave was all on fire, and began to beat it most vigorously with sticks, as though endeavoring to extinguish the flames of the burning grave, keeping this up energetically, and in great earnest, until the grave was entirely leveled with the ground. Strewing fresh ashes from a fire they had built alongside over the ground, they made the grave appear as though it had actually been on fire. Then Muham'mad A'lim and his six *fakirs'* hastened to the deceased man's village, and stood trembling before the door of his house, with faces aghast with terror. The rich man's sons, suddenly thrown into great consternation, cried out: "What is the matter? What calamity has fallen upon us?"

"What is the *matter*?" repeated the *maul'avī*, with agitation; "your father has been giving forth the voice of wailing and of lamentation, and flames of fire have been issuing from his grave? We did our utmost to extinguish the fire, but were finally compelled to flee for our lives, and are now out of hell only because we continued so earnestly and diligently to read the Koran—all this because you have deceitfully kept back what was our just due."

"Be silent! we beseech you, *maul'avī Sā'hib*," said the rich man's sons; "speak it not aloud, lest people say to us, 'Your father is in hell—the *maul'avī* says, your father is in hell, and I have fled from the grave with my *fakīrs'* to escape the devouring flames.' Tell it not! O holy man, that we be not covered with disgrace."

The heirs gave the *maul'avī* two milk buffaloes worth eighty rupees, a mare worth thirty, garments for himself and wife worth twenty more, and twenty-five rupees in cash, after which the worthy *maul'avī* and his equally worthy accomplices, with cheerful alacrity, arranged the grave becomingly and read the Koran continuously over it until the next Thursday, when the deceived family believed their father to be now safe in Paradise.

As a learned *maul'avī*, Muhammad A'lim enjoyed the confidence of his people to such a degree that he could easily deceive them; he was their "man of God," and they trusted him. But when he began to associate with holy *fakīrs'* their confidence in him was increased, and they regarded him as a great and saintly man. Many of them traveled long journeys to lay their humble petitions before him, believing that by virtue of his superior holiness he possessed secret power to heal their diseases; some even bringing their sick, and begging the favor of his spitting upon them. In all these practices they were encouraged by the false pretensions which he put forth to deceive them.

The sin of duping the people with such pretensions, and that, too, for mere worldly gain, burdened Muham'ad A'lim's conscience beyond endurance, causing him often in his retirement to cry out: "O God, what am I! they come to me believing that I am able to heal their sick and relieve them from trouble; but I am empty—I am nothing."

The appellation *maul'avī* (doctor) being an honorable title, Muham'ad A'lim concluded that in this, perhaps, was to be found the cause of his great trouble. Every one calling him *Maul'avī Sā'hib*, *Maul'avī Sā'hib*, and his accepting of such honors, made him esteem himself better than other men, and

fostered pride in his heart; and true holiness he feared could not be attained so long as his heart was full of pride. In order, therefore, to root out this pride, selecting the most despised class of people—the *Chuh'räs*—he openly called them good, and himself bad, and ate bread from their hands; at the same time purposely neglecting all the essential duties of the Muhammadan religion and disclaiming all power and holiness as a *fakir'*. This unprecedented course of action perplexed and disgusted his fellow *maul'avīs* and former admirers, who could only explain his mysterious conduct on the theory that he had fallen under the curse of some holy *fakir'*, whom he had disobeyed; whilst to his own troubled heart it brought no comfort, leaving him still in the same wretched condition as before.

Having, as already stated, ceased to perform the religious duties pertaining to a *maul'avī*, he now dropped all intercourse with both *maul'avīs* and *fakirs'*, remaining at home and earning a livelihood by tilling the ground, going abroad only occasionally to visit a mosque or a graveyard, where he sat and wept in solitude, no longer indulging the hope of finding relief from man, and seldom speaking a word to any one.

Then he began to pray nightly this prayer: "O God, if I should die in my present condition I would surely go to hell; for I have no good works to bring before thee. Be thou merciful to me, and then I can be saved; otherwise have I no hope."

After continuing thus to make his confession and supplication nightly for the greater part of a year, he changed his prayer to the following: "I know, O God, that the Koran, the *Hadīs*, the *Shās'ters*, and the sayings of *fakirs'*, are all all lies! And now, O God, if there be such a thing as *truth*, and if there be a *way* with which thou art pleased, reveal it, I beseech Thee, unto me."

These confessions and desires offered up to God by Muham'-mad A'lim did not originate, as some may be ready to suppose, from a partial knowledge of the Bible and acquaintance

with missionaries. He was aware, it is true, that the English rulers of the country were called Christians, but knew them only to dread and hate them as *kā'firs*; and as regards our Holy Bible, he believed with all Muhammadans that whilst it is inspired by God and binding upon men, it, having been taken up to heaven, cannot be within reach of mortals. The only light he possessed, so far as we can judge, was that of nature, supplemented by such a knowledge of the Old and New Testaments as had come down wretchedly distorted and perverted through the medium of the Koran. Groping his way, and like Cornelius the centurion, using the best means in his power to come into possession of the true light, he said: "Suppose now that God should make a revelation to me, how could I distinguish it from a communication from Satan or some other evil spirit?" And, to avoid the danger of being misled, he began to use a new prayer, which consisted of these three petitions: "O God, appoint a time, and let it be between the hours of two and four o'clock, either in the day or night; let this be one sign. 2d. Let me know the form and appearance of him by whom thou wilt make thy way known to me! And 3d. Let that one say to me, of his own accord without my questioning him—' *Tū Khudā' kī rāh ko hā'sil kar'nā chāh'tā hai?* ' ('Dost Thou desire to know the way of God?') And by these signs will I surely know that Thou, God, hast sent the messenger, and that his communication is not from Satan or any of his agents, but from the only true and living God."

Maul'avi Muham'mad A'lim's native town, Arang'ābād', is walled, and has a street running north and south through its centre, with a large gate at each end. At the west side of the town is a wicket in the wall, through which one person at a time can go in and out. A short distance from the wicket, outside of the city wall, are a number of shops, and near them a caravansary.

One night Muham'mad A'lim dreamed that he wished to go out at the north gate, but a pack of angry dogs stood be-

tween him and the gate, and opposed his exit. In his dream he said: "I will turn and go to the south gate, which will answer my purpose just as well; for why should I contend with these dogs, and make myself another dog like one of them?" When he reached the south gate, the same pack of fierce dogs confronted him, and again prevented his passing out. After a week he dreamed the same thing again without any variation; and at the end of the third week his dream was repeated in all particulars exactly as before, with this addition, that he now remembered the wicket in the west wall, through which he passed without difficulty.

Another seven days having passed around, he dreamed again as follows: At four o'clock in the afternoon, in front of the shops near the wicket, was a crowd of men, in the midst of whom stood a man, preaching to them the word of God. The dreamer, drawing near, took his place among the rest to listen, and was delighted with the words of the preacher, but much grieved to hear all the other listeners bitterly opposing him, upon which he remonstrated with them, saying: "Why do you thus speak evil of the preacher? Do not so, I beseech you; all the words which he utters are good and true."

In this dream the appearance of the preacher was very distinctly impressed upon the *maul'avi's* memory—his portly person, his gray beard, his *chap'kan* (coat) of peculiar cut, buttoning neither at the right nor left like those of Hindus and Muhammadans, but in front, were all so vividly depicted in the dream, and seemed so like reality, that the *maul'avi*, on awaking and finding that it was two o'clock in the night, hastened at once to the spot, but was sadly disappointed in finding nothing there which corresponded with his dream.

A week later he dreamed again, seeing the crowd and the same preacher in their midst, with all the circumstances of time and place precisely as he had seen them the week before. This dream, after the lapse of another week, was repeated for the third time without any change.

Now, according to "*Buzurgon ke Kaul*" (the traditions of

the [Muhammadan] elders), a dream which is repeated three times without variation, can be relied upon as proceeding, not from Satan or any other evil spirit, but from God; accordingly Muham'mad A'lim confidently believed that these two dreams, three times repeated, were from God.

About a month after the last dream, Muham'mad A'lim, who felt intensely interested, and noted carefully every particular, was passing out at the wicket a little before four o'clock in the afternoon, when, behold! to his inexpressible joy, there, in front of the shops, stood the very man of his dream, preaching the word of God to an assembled crowd, which stood about the preacher reviling him and gainsaying his words.

Our expectant and now overjoyed seeker, approached the speaker with that intense interest and profound reverence which we may fancy we would experience on approaching an angel of God. Fixing his eyes intently upon him, he silently listened with rapt attention to tidings—so joyful! and gazed upon the countenance—so winning, until the discourse was ended, longing all the while to hear the speaker address him in these words: "*Tū Khudū' ki rāh ko hā'sil kar'nā chāh'tā hai?*"—words which would prove the preacher beyond all doubt to be the hoped-for messenger from God.

Poor Muham'mad A'lim's heart sank within him as he gazed after the preacher walking silently away and disappearing within the gates of the caravansary. But having received the first and second signs precisely as he had sought them from God in prayer, he was not altogether hopeless, and said to himself: "I will now wait and see, perhaps this person may yet prove himself to be God's messenger; and I will afford him the opportunity, not by addressing him, but by placing myself in the way, that he may of his own accord speak first to me, according to the words of my petition." So saying, he went to his field near by, and plucked a bunch of millet; then walking into the caravansary, he quietly presented it to one of the preacher's children, after which, without raising his eyes or uttering a word, he immediately retired to his millet field and

sat down to guard it from birds and thieves, whilst awaiting the result.

In a few minutes the preacher, the Rev. E. P. Swift, followed Muham'mad A'lim, and standing by his side, gave him a friendly salutation, and asked who he was.

Muham'mad A'lim replied that he was a *Pä'oli* (an illiterate man of mean condition). His motive in calling himself a *Pä'oli* was to discover the stranger's real character, for he believed that one who was a true man of God would be drawn to him by his thus assuming to be a poor ignorant man, rather than a man of position and learning.

"Are you not an educated man?" inquired Mr. Swift.

"By no means," replied Muham'mad A'lim.

"Have you ever seen the BIBLE?" continued Mr. Swift.

"I do not even know the meaning of the word," responded Muham'mad A'lim, not in this instance feigning ignorance, but meaning just what he said.

"The Bible," explained Mr. Swift, "is the word of God, and is the book which your Koran describes in its four parts as the *Taurät'*, *Zabür'*, *Nabïon ke sahîfe*, and *Injîl'*, and which is also declared by the Koran to be God's word."

"That book," objected Muham'mad A'lim, "was taken up to heaven ages ago, and how can it possibly be in your possession?"

"Entirely a false representation, that," said Swift; "I have a copy of it in my own possession, and if you wish, you can see it for yourself."

Mr. Swift had easily perceived, in the course of this conversation, that Muham'mad A'lim was no *Pä'oli*, but a man of learning. He went, therefore, into the caravansary, and brought out a copy of the New Testament—not in Muham'mad A'lim's native tongue, but in the Persian language, which he rightly judged that, though calling himself a *Pä'oli*, he could read, and handing it to him, left him to peruse it at his leisure.

Muham'mad A'lim had not read very far before the frequently repeated expression, "*Verily I say*," which is so often

used by our Lord, arrested his attention. "Who is this," said our *maul'avi*, "who constantly uses this language with such an assumption of authority, and with such marvelous power? A mere prophet could only say, 'Thus saith the Lord;' and should he presume to speak his own word, he would be powerless to execute it. But Jesus not only says, 'Verily, verily I say unto you, he that believeth on me hath everlasting life;' but he speaks to the sick, who are healed instantly; to devils, and they depart trembling; to the dead, and they awake at his command. What he says, therefore, must be the word of God, and he who thus speaks must himself be God."

As the light of God's word entered Muham'mad A'lim's benighted soul, the change which he underwent was truly marvelous. No longer sitting silent, disconsolate and almost despairing, he clasped the little book in his hand, and sallied forth into the streets and into the very mosques as bold as a lion, preaching Jesus, not to the common people only, but to his compeers—the learned *maul'avs'*, who, gathering about him from every quarter, confronted him with the fierceness of the tiger and the venom of the deadly cobra.

"Behold!" he cried, "how the whole world is fallen into error! You assert that the *Injil'* (the New Testament of our Lord Jesus Christ) was long since taken up into heaven; but here it is! I hold it in my hand. Our Koran testifies that this is God's word; and at the same time it has perverted and misinterpreted it, as though Jesus did miracles only by God's command, like any mere prophet. All lies! When Jesus said to the widow's dead son, 'I say unto thee, arise,' the youth sat up on his bier and began to speak. When he commanded the decaying corpse of Lazarus to come forth, the dead body obeyed the summons and came forth, bound hand and foot with grave clothes."

The *maul'avis* about Jhīlam called their learned men from afar to debate with Muham'mad A'lim, no one of whom was able to silence him. When objections were raised by his adversaries which he was unable to meet, he said to the object-

ors: "Here is the *Pä'drī Sā'hib* (Mr. Swift); come along to him, and he will give you an answer." In this way the golden opportunity was afforded Mr. Swift for preaching the gospel to men from villages far and near in the district of Jhīlam.

All men, young and old, learned and ignorant, and of every creed, marveled at the astonishing change in Muham'mad A'lim. Even little children remarked that he no longer spoke crooked and deceitful words as he used to do, but "*sīd'hī, sāf, aur sach bāt*" (simple, clear, and true words); and when the wise and learned beheld the fearlessness and energy, and heard the living, burning words of him who a little before had sat mute, they exclaimed: "This is not Muham'mad A'lim himself that speaks; some other being has entered into him, and is now uttering these words."

A few weeks after the conversion of the *maul'avī*, Mr. Swift said to him: "It is fitting that you should now receive the ordinance of Christian baptism."

"What is baptism?" inquired the new convert. Whereupon Mr. Swift explained to him the nature and design of this ordinance, and the necessity of its observance in obedience to the command of Christ.

The Muhammadans about Jhīlam, as elsewhere, absurdly believed converts to the Christian religion to be initiated into the new faith by being sprinkled with swine's blood, and forced to eat the flesh of that unclean animal—so very unclean that they refuse so much as even to utter its name. To enlighten them in regard to this matter, and at the same time make his confession of Christ public, Muham'mad A'lim invited many *maul'avīs* and other former acquaintances to be present at the solemn ceremony, saying: "I propose to forsake the Muhammadan religion, and become a Christian; if you can show me a better way of salvation, now is your time."

These men had already exhausted their resources in the way of argument in their recent discussions with Muham'mad A'lim, the excitement having run high and extended far and wide. As to argument, therefore, they were silent, even con-

ceding him to be right, and feeling convinced that the truth he proclaimed and the course he was taking were unassailable. Many of them went so far as to admit that he was right, and that they themselves were the "*kā'firs*." "But oh," said they, "do not become a Christian! Save us from this intolerable disgrace!"

The time and place for his baptism being fixed, one day in November, 1873, a great multitude of people assembled in front of the caravansary, curious to witness the ceremony. A large proportion of the spectators were angry Muhammadans, who, gnashing their teeth, and threatening Mr. Swift with death, caused his wife and children to tremble with fear. Mr. Swift raised his voice suitably to the extent of his large open-air congregation, and, after conducting appropriate religious exercises, and receiving Muham'mad A'lim's hearty response to the usual questions, administered to him the ordinance of Christian baptism.

When the indignant concourse had listened understandingly to the questions and answers, and had witnessed the simple but significant ceremony, they could say nothing against them. The simplicity of the rite, and the solemnity of the occasion, so very different from the scene they had imagined, of sprinkling hog's blood upon the convert, and forcing pork down his throat, appeared to disarm them; and they quietly dispersed as soon as it was over, cherishing nevertheless the bitterest enmity in their hearts.

A few days after Muham'mad A'lim's baptism, Mr. Swift preached at a village a mile south of Arang'ābād', on the east bank of the Jhi'lam river. The people of that village were rope-makers. The head man, who was twisting a rope, and quietly listening at the same time, suddenly left his work, and drawing near, interrupted Mr. Swift in the midst of his discourse, saying rudely: "Be off! Preach here no more, or I will cause your head to be cut off!"

Swift paid no attention, merely remarking: "*Achchā ihāī*" (all right, brother), and then continuing his discourse, whilst

his antagonist retired for a time to go on with his work. When the sermon was ended, this *Lambardär* returned to the preacher, and proudly straightening himself up to the full height of his stature, clenched his fists, and said: "*I am a man of my word, and I tell you that if ever you come to this village again, your head will surely be taken off. I care nothing for the English Government. They will probably hang me for it. Let them! I will at least have the honor of killing a kä'fir pä'drī.*"

Mr. Swift very appropriately responded to this forcible address as follows: "I have brought you the good tidings of salvation, brother; but if you do not want it, I will not force it upon you." His visit to that village was not repeated.

Mr. Swift, continuing after this to preach in the streets of Arang'ābād' and Jhī'lam, was on several occasions threatened with violence. One day while he was preaching, a mounted Sepoy stopped to listen, and interrupted him by saying: "I cannot endure to hear you say that Jesus Christ is the Son of God; it makes my blood to boil." Then grasping his sword, he added: "I would take off your head just now, but I dare not, for I am a servant of the English Government."

Mr. Swift smiled, and said: "Suppose you should really do what you now wish to do, what would it profit you? half a dozen more *pä'drīs* would immediately rise up to preach in my place, and instead of accomplishing anything, you would only make matters worse."

Two months later a policeman, hearing so much of this threatening talk against the preacher, and observing that it was meekly borne, became emboldened, and seizing Mr. Swift by the arm as he preached in the street, drew him forth out of the town, and bade him begone.

Mr. Swift turned and rebuked him: "Other men *may* thus act and speak, but *you* must not; you are a policeman, and are paid by the government to *protect* men. Rest assured, you shall smart for what you have now done."

"Hold your tongue!" said the excited policeman, "and leave this town, or I will kick you out!"

Mr. Swift reported the affair to the policeman's superior officer, who, although a native and a non-Christian, called together all the policemen of the city, and reprimanded the offender before them. Henceforward this violent opposition ceased in Jhi'lam and its vicinity. Brother Swift continued to labor in connection with this new mission station for about three years, after which he removed to Gujrānwā'lā, there to pass the rest of his days in missionary work, the Rev. T. L. Scott, as already stated, taking up the work in Jhi'lam early in the year 1876.

CHAPTER XXX.

REINFORCEMENTS.

MISS C. E. WILSON, MISS LIZZIE McCAHON, AND MISS ROSA A. McCULLOUGH.

FOLLOWING the order of time—not arbitrarily and rigidly, but as closely as we find practicable without too much interruption of our narrative, I now have the pleasure of introducing two young ladies who joined our mission band at the beginning, and one at the middle of the third decade—a period characterized by more liberal reinforcements, rendering possible more thorough organization and division of labor, and resulting in abundant and joyous ingatherings.

Miss Cynthia Ellen Wilson, the fourth child of James X. and Martha E. Wilson, was born the 27th of March, 1850, near Morning Sun, Louisa county, Iowa. Cynthia being both sickly and puny in infancy, the neighbors often greeted her mother with the unpleasant prediction: “You will never be able to raise that child.” But afterwards, when to their astonishment they saw the little one growing and thriving, they changed their prophecy, and said to the happy mother: “God must surely have some good work for her to do, for which he has so miraculously preserved her life.”

Her first school days were spent at the lonely old log school-house in the woods—a long, dreary mile and a half from home—whither, after being carried by her father across the dangerous creek on the narrow foot-log, she daily tripped along, all the more nimbly that she was constantly in dread of the snakes and wolves with which the country was infested. The first grief which oppressed her childish heart arose from having to stand alone upon the floor of the school-room, as a punishment for looking off her book. In this there was little, indeed, that



MISS CYNTHIA E. WILSON.



MISS ELIZABETH M. CAHON.

could give her a love for that work which thus far has been the great work of her life; but better days were in store.

The gloomy old log school-house was happily burnt down, and a better one built nearer home. Here the cool, refreshing spring at the foot of the hill, the open grassy lawn, upon which she played with pleasant companions, the stately oaks, beneath which she built play-houses, garnishing them with fragrant prairie flowers and beautiful moss carpets, and the hickory saplings, upon which she swung as she dreamed of coming womanhood—all combined to make life's pathway joyous and hopeful, and stored up many a pleasant memory to cheer the future missionary in a heathen land.

Uniting with the church under the ministry of the Rev. William Lorimer, at the age of fifteen, and early forming the purpose of becoming a missionary, she succeeded in the face of many difficulties in obtaining an education—graduating at Monmouth College in June, 1873.

From her early years the accounts she read of the condition of the heathen had excited her tenderest sympathies, especially the stories of the little babes destroyed by their heathen mothers. But that which led her decidedly and finally to resolve upon devoting her life to the work of Foreign Missions was the pointed question put by the Rev. John Hogg, D. D., of our Egypt mission, on the occasion of his addressing the students of Monmouth College, when visiting America: "Have you a call to *stay at home*?"

Offering herself for Foreign Mission work, she received an appointment to India in the autumn of 1874, but was prevented from going that year by ill health, and the tardiness with which her near relatives gave their consent to her departure. Dr. J. R. Campbell's book on Missions in Hindustan was placed in her hands by her father, in the hope that on learning of the trials of mission life therein depicted she would be deterred from going; but instead of this her desire to go, and the conviction that this was her duty, were strengthened.

Leaving her home in Morning Sun on the 13th of Septem-

ber, 1875, accompanied a portion of the way by her father and brother, she went to Philadelphia to take passage for India in company with other missionaries.

Miss Elizabeth McCahon, the sixth and youngest child of John and Sarah McCahon, was born at Canonsburg, Washington county, Pa., on the 9th of June, 1850. On the 7th of January, 1865, she made a public profession of her faith, and united with the Canonsburg congregation, under the pastorate of the Rev. J. W. Bain.

Her course of literary training was begun in the public schools, and continued in the academy of her native town, after which she devoted one year in the vicinity of Canonsburg to teaching school.

In the year 1870 Miss McCahon joined the Chartiers congregation, of which the late Rev. D. M. B. McLean was pastor. In Mr. McLean's church a missionary convention was held in August, 1875, at which were present two members of our Board of Foreign Missions. These brethren, on hearing that Miss McCahon had for some considerable time cherished the desire to devote her life to mission work in a heathen land, brought her name before the Board, the result of which was her appointment to our India Mission the following month.

In the American Line steamer *Ohio*, Miss Wilson and Miss McCahon sailed from Philadelphia on the 7th of October, 1875, in company with Revs. J. S. Barr and A. Gordon and their families, then returning to India—a missionary company in all, children included, of twelve persons. Re-embarking from London in the steamship *Tartar*, on the 3d of November, we reached Bombay on the 4th, and Gujranwā'lā on the 10th of December, 1875.

Miss Rosanna Adaline McCullough, the second of the ten children—four sons and six daughters—of Francis T. and Nancy J. McCullough, was born in Adams county, Ohio, on the 15th of February, 1850, and for several years was a sickly child. Her desire for an education began early, the alphabet being learned, most probably, from an old almanac, given her

to play with. Her desire to be a missionary was first awakened by reading, in the *Child's Paper*, letters from Miss Dales, of our Egypt mission, whose portrait she cut out and preserved for many years as a precious treasure. Two pictures in a familiar book early produced a profound impression: the one representing a group of missionaries in a foreign land, with rays of light streaming down upon them from heaven; the other, a missionary preaching to a number of heathen gathered under a tree—these missionaries enjoying, as she believed, and desired herself to enjoy, God's fatherly care and special favor.

At a family gathering, where the conversation turned upon the future of the children, every one telling what he or she intended to be, Rosa said: "I intend to be a foreign missionary."

Her Aunt Mary, laughing outright at this childish speech, said: "That is really the best joke yet," others also joining in the laugh until Rosa's anger was fairly aroused.

"Very well," said Rosa, "I will show you, and you shall see that I *will* be a foreign missionary."

As the years passed, and she learned more of the sad condition of her poor heathen sisters, the desire to be a missionary grew. But her parents, unable to give more than a common education to all the children, and unwilling to make a special exception in her favor, could afford her little hope of the needful training, which caused her much grief of heart.

One day the Sabbath-school lesson being about the mission of Moses into Egypt, the teacher remarked that whenever God had a work for any one, he fitted that one for it, as he did in the case of Moses. This remark brought comfort to her troubled mind, and led her to resolve to content herself with present duty, trusting that if God intended her for the work of her choice, he would open up the way for her to qualify herself for it; and so she was enabled to set her mind at rest.

When approaching the age of fourteen, she experienced distinctly a change from a feeling of indifference to that of

love for everything pertaining to Jesus Christ, soon after which she professed her faith in her Saviour, and became a member of Unity congregation, Adams county, Ohio.

In November, 1867, the Lord prepared for her a temporary home with Mrs. Spickler, of Dayton, Ohio, where she pursued her studies, enjoying at the same time the pastoral care of the Rev. R. Stewart and others, until her father moved to Greenwood, Mo. Here she alternately taught, and studied in Lincoln College, greatly encouraged and assisted by the Rev. M. M. Brown and Mrs. Brown, at a time when affliction befel her father's family, and was graduated on the 13th of June, 1875.

The years 1876-78 were spent by her in teaching school in Henderson and McDonough counties, Ills., after which she was appointed to our India Mission. Then followed a visit to her friends in Missouri, Ohio, and Pennsylvania, and her journey to Philadelphia, whence she sailed for India *via* England and the Mediterranean, on the 7th of November, in company with the Rev. S. Martin and family, then returning to India, reaching Bombay on the 22d of December, 1879, and Gujrānwā'lä on the 1st of January, 1880.



MISS ROSA A. MCCULLOUGH.

CHAPTER XXXI.

RELIGIOUS MOVEMENTS AMONG THE CHUH'RAS.

IN a village two miles west of Mirā'li, in the Zafarwāl' mission district, there lived a Hindu of the *Jāt* caste, whose name was Nat'tū. On hearing the gospel preached Nat'tū believed, and was subsequently baptized by the Rev. J. S. Barr, on the 17th of November, 1872. Being not only a man of good caste, but the son of the head-man of his village, and legal heir to his father's land and official position, he had very fair worldly prospects.

One of the great difficulties in the way of Christians supporting themselves in their native villages, in the presence of their enemies, was their poverty. Owning no land, they were dependent for work upon their heathen neighbors, who could at any time deprive them of the means of living. But Nat'tū being the owner of land and a *Lambardār*, could supply other converts with work and the means of subsistence, and independently of the heathen build up a Christian community around himself, and so perform a most valuable service to the native church. But in this respect he proved a failure. Not appreciating his golden opportunity for usefulness, he squandered his property and forfeited his right to the position of *Lambardār*. The missionaries did their best to uphold him, but all in vain; he became reduced almost to the condition of a pauper, and proved himself in every sense a weak brother. He was "first," but "last." Yet he must not be recorded as altogether a failure; as to his Christian profession, one who has long had the spiritual oversight of him testifies that he has ever been constant and faithful; and he did a work which many of the great and apparently successful men in the

churches fail to accomplish—like Andrew, and like Philip, he led one of his neighbors to the Saviour.

In a village three miles southwest of Mirā'li, there lived a man of the low and much despised *Chuh'rā* tribe, by name Ditt, a dark little man, lame of one leg, quiet and modest in his manner, with sincerity and earnestness well expressed in his face, and at that time about thirty years of age. The business by which he earned a scant subsistence for himself and family was the buying up of hides in the neighborhood and selling them at a small profit to dealers. This is the man whom Nat'tū was the means of leading to Jesus, and who, accompanied by Nat'tū, went to Siāl'kot in June, 1873, that he might in the appointed way confess his Saviour before men.

The Rev. S. Martin felt some hesitation at first in receiving a man into the church with whom he had little acquaintance, and whose knowledge was chiefly limited to what had been learned from the weak brother Nat'tū. It was with him a question whether he should not, before baptizing Ditt, maintain him for a time in Siāl'kot, in order to instruct him and test his sincerity. Our missionaries had uniformly followed this prudential course with inquirers, being occasionally imposed upon by mere pretended inquirers, in spite of their utmost precautions. But Ditt did not wish to defer this important matter. At the same time it could not be denied that he had sufficient knowledge of Christ to enable him to rest his faith intelligently upon him. He seemed honest also in the confession of his faith; whilst Nat'tū unhesitatingly vouched for his strict integrity. Mr. Martin finally decided to baptize Ditt, not because he saw his way decidedly clear to do so, but rather because he could see no Scripture ground for refusing.

No sooner was Ditt baptized, than he asked permission to return at once to his own village. Here again Mr. Martin hesitated, just as any of the rest of us would have done, to give his assent. Should not the new convert remain a few months, or at least a few weeks, in order to prove to us the sincerity of his Christian profession? Did he not need a

course of instruction before going back to live among heathen opposers? How could he, a poor illiterate man, answer their arguments? How could he hold out and stand firm in the face of opposition? How could he even subsist in the midst of persecuting foes? A man in Nat'tū's circumstances might succeed in such a course, and should have done so; but in the case of this lame little man, who must earn his bread from day to day, such an experiment appeared unwise. But Ditt returned, nevertheless, immediately after his baptism, to dwell in his native village near Mirā'li, and pursue his humble calling.

At least three years previous to Ditt's conversion, it was believed to be practicable for Christians, under favorable circumstances, to reside in their villages independently of missionary support, after their conversion. But all attempts to induce them to do this had hitherto failed. Nor were the converts themselves alone responsible for these failures. We missionaries, as previously stated, had always deemed it necessary to gather converts about us, in order to shield them from persecution, give them regular instruction, and test their motives; but we overlooked the important fact, that in gathering them around us for these purposes, and assuming in one form or another the responsibility for their *temporal support*, we actually, though unconsciously, placed before them a worldly motive to profess the religion of Christ, at the same time perpetuating a usage burdensome to ourselves, and injurious to the cause of Christianity.

Whilst we, with all our might and main, were grappling with the gigantic difficulty of the temporal support of native converts, God raised up this poor little illiterate cripple, of a base and despised caste, to make the "new departure," practically solving one of our most difficult problems. From that time forward, every act which might imply that missionaries were responsible for the support of converts began to be studiously avoided. From that time also the aim in dealing with inquirers was not so much to study their motives, as to satisfy

ourselves that they knew Christ and believed on him. There always have been, and always will be, some in all countries who make a profession of the Christian religion from improper motives; and doubtless the best prevention of such hollow professions is to present to sinners Jesus Christ and him crucified, to the exclusion of every other attraction.

Ditt had five brothers, who, with their families, numbering about sixty persons, all lived in Mirā'li and adjacent villages; his personal acquaintances also, beyond the circle of his relatives, being numerous in that region. As he went about among them from village to village, while attending to his business, he not only let it be known that he was a Christian, but also invited his friends and neighbors to come and believe with him upon his newly-found Saviour.

His own relatives, according to the Scriptures, were first and fiercest in manifesting their resentment. Banding against him, they held indignation meetings, some saying ironically:

"Oh ho! you have become a *Sā'hib*" (gentleman); others: "You have become a *be-ī-mān*" (one without religion). His sister-in-law assailed him with: "Alas, my brother! you have changed your religion without even asking our counsel; our relationship with you is at an end. Henceforward you shall neither eat, drink, nor in any way associate with us. One of your legs is broken already; so may it be with the other!"

To these jeers and reproaches showered upon our humble convert by the whole circle of his relatives, he meekly but stoutly replied: "Very well, my brethren, if it pleases you, you may oppose me and load me with reproaches and abuse; but your opposition will never induce me to deny Christ."

In August, 1873, some three months after Ditt had made a public profession of his faith, he enjoyed the great pleasure of seeing his wife and daughter, and two of his near neighbors, turn, on his invitation, to Jesus as their only Saviour; and after instructing them to the extent of his ability, he, notwithstanding his lameness, joyously accompanied them on foot to Siāl'kot, a distance of full thirty miles, for the sole purpose of



Abdullāh,	Muhammad Alim,	Rahmat Masih,	Prem Masih,	Chaughattā,
John Clement,	Āziz-ul-Hakk,	Karm Dād,	Imām-ul-Dīn Shāhbaz,	
				Ditt.

introducing them to the missionaries. Mr. Martin, after satisfying himself as to their knowledge of Christ, their faith in him as their Saviour, and their purpose to obey his commands, baptized them, after which, following the example of Ditt, they immediately returned to their village homes.

In February, 1874, this diligent and successful evangelist, by no means limiting his labors to his kindred, but widely extending his influence, escorted to Siäl'kot as trophies four more men from his neighborhood, who, in like manner, being received into the church, returned immediately to their villages. One of these, Kā'kā by name, a resident of Mirā'li, and the first male convert from among Ditt's own relatives, heartily joined his active friend in aggressive work, publishing among his idolatrous neighbors the glad tidings of a Saviour for lost sinners.

From this small beginning in the neighborhood of Mirā'li, in 1873-'74, and from like beginnings elsewhere, which remain yet to be described, the glorious gospel spread steadily from house to house and from village to village, new converts as they joined the Christian ranks uniting with the old in telling the glad tidings of a Saviour of sinners, Friend of the poor, and inviting their heathen neighbors to "*come*," until the movement embraced within its benign and saving influence scores of villages and hundreds of families. Year after year the joyful sound echoed and reëchoed over the moral desert, and the religious wave rolled onward, increasing in volume and force as it advanced. At our annual mission meeting, held in Jhi'lam at the beginning of 1884, as the brethren brought forward their reports from their respective mission districts, of twenties and fifties and hundreds gathered into the church, to the aggregate number of more than five hundred souls, by which the membership was nearly doubled in a single year, our hearts were filled with great joy and moved with profound gratitude; and again at our meeting in Gurdās'pur, January, 1885, when, with the report of full greater accessions, we listened to the detailed accounts of the great religious move-

ment, with its widespread spirit of earnest inquiry and its heaven-like operation pervading the mass—widening, deepening and surging, independently of our own agency—the solemn conviction forced itself upon us that none other than the Lord Christ himself, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, did shed forth this which we saw and heard. Overwhelmed with awe, lest by unwise interference on our part we should stay the blessing by initiating some more specious but merely human work in place of the divine, we could but exclaim: “*The Lord hath done great things for us, whereof we are glad!*” and cry to the Master for the promised wisdom and the earnest laborers necessary for the momentous occasion; and at the same time with the prospect of yet greater increase in the future, we earnestly besought our mother church for large reinforcements to aid in rightly caring for the Pentecostal harvest.

But to continue the story of our pioneers in the region about Mirā’lī: Through the labors of Ditt’s companion, Kā’kā, two boys belonging to separate families were led to the Saviour; and soon after, in May, 1883, through the instrumentality of these lads, their own fathers—the most violent opposers of Christianity in the numerous circle of Ditt’s relatives, and about the last to yield, surrendered meekly and humbly to the Lord Jesus.

When Ditt now visits his people, as he goes from place to place on his good work, their love to him and their joy at meeting him are as intense and unfeigned as were once their hatred and opposition. He sometimes says to them by way of humorously reminding them of their former selves: “Are you really those self-same persons who, in former years, were such enemies to me?” To which they reply: “Whatever we did against you then, we did ignorantly and foolishly, not knowing the excellence of the Christian religion.”

It was observed early in the history of Ditt’s successful labors that whenever he detected worldly motives in persons

professing religious inquiry, he refused to bring such inquirers to the missionaries. It should be further stated here, as an evidence of his remarkable disinterestedness, that he never asked for any support from the mission. Many long journeys were performed by him on foot for the love he cherished to this good work, which grew upon him until at the end of seven years from his conversion it was observed that he had scarcely any time left for his own business, and consequently nothing to live upon. Even then he did not ask for money; but six or seven rupees a month, enough to support him in the humble way these people live, were given him as his right, thus enabling him to devote his whole time to this grand—this glorious work.

As is almost universally true of the *Chuh'rā* caste, Ditt, when converted in 1873, was unable either to read or write; nor was he successful in his attempt to learn in later years. Notwithstanding, the Lord has fulfilled to him, even in this life, the promise, "Them that honor me I will honor." In scores of villages throughout the Mirā'li region, when differences arise between Christian brethren, when advice is needed in regard to their matters of business, when marriages are contemplated, and especially when light is required in regard to matters of religion, the Christians trustingly resort to Ditt as their wise and able counsellor. And in the life to come, when "they that turn many to righteousness [shall shine] as the stars for ever and ever," the low-caste and humble life of the illiterate Ditt will not prevent him from eclipsing many of us who have made higher attainments, and received honors from our fellow-men.

As already intimated, the religious movement of which I am speaking is not confined to the Mirā'li neighborhood or the Zafarwāl' mission district, but extends to other places. We cannot even assert that it began in that locality and spread from it into others. It is true that its most remarkable development has been around Mirā'li as a centre; and looking at the stars on our map indicating the villages and hamlets

Where glad Christian homes with their heavenly light
Dispel the sad gloom of the pagan's dark night,

one would naturally suppose that the movement had begun there and spread from that point. But the very same year in which Ditt was converted near Mirā'li, a man of the *Chuh'rā* caste was baptized by the Rev. J. P. McKee near Gujrānwā'lā, forty miles from Mirā'li—the people of these two places, so far as we know, having had no communication with each other. A widespread and earnest spirit of inquiry has been found among these poor people simultaneously, in districts which were separated by considerable distances, and by bridgeless rivers.

In the city of Gujrānwā'lā and vicinity, and in the Gurdās'-pur District east of the Rā'vī, the interest developed almost as soon as in Mirā'li. In this connection I may repeat the fact stated in a former chapter, that some of our first converts in Siāl'kot were from this class, and one of the two very first converts in our mission was a *Chuh'rā*.

As soon as this movement was fairly recognized by us, and good evidence of its genuineness and permanency appeared, certain changes of great importance took place in our missionary aims and efforts. Hitherto our attention had been largely directed to people of good social position—the more intelligent and influential classes of the Muhammadan, Hindu, and Sikh population. These had been prominently before our minds in our study of the language, the preparation of our sermons, our public discussions, our educational efforts, and in our book and tract distribution. For the convincing and converting of such as these we had put forth our best efforts, and from their ranks chiefly we expected to receive our accessions. But now, that wonderful passage in 1st Cor. i. 25–29, began to shine with a new light, and its Divine philosophy began to be understood, at least by some of us, as never before. Who were those “foolish things,” and “weak things,” and “base things,” and “things which are despised,” yea, and “things which are not,” “whom God hath chosen?” Who, too, were

those "poor," those "publicans and sinners," and "common people," who received such particular attention in the course of our Lord's personal ministry, and who hearkened to him so attentively and so eagerly? On surveying our whole field with its endless divisions and distinctions of tribe and caste and nationality, we could see nothing to which those Scripture terms applied more fitly than to these very *Chuh'räs* and other despised classes of India.

At our annual meeting in January, 1877, we all with one accord resolved to go home to our several districts, and in our evangelistic labors give "*special attention to the poor*," by which was meant that we would take pains to reach the despised *Chuh'räs*, making them understand clearly that the gospel was for them no less than for the rich, the educated and the powerful. The position of these base and despised people is such that unless we bring the gospel to them very directly and particularly, they think it intended only for their superiors. A certain convert from this class in the city of Gujranwä'lä said, after his conversion, that on first hearing the gospel preached, he had a longing desire to become a Christian, but wondered whether such a thing were possible for a *Chuh'rä*. Many other like instances could be related. Special efforts, therefore, are necessary in order to reach them, without which our preaching all goes, as it were, over their heads; whilst the adaptation of our labors to their low condition does not necessarily involve the neglect of the higher classes.

When we returned to our homes from that annual meeting, and told our educated native helpers that henceforward we must all direct special efforts to the *Chuh'räs*, some of them found it very difficult at first to come down to this humble kind of work; others began at once to work heartily on the new line. All, with scarcely any exception, gradually became reconciled to it, and are now laboring cordially and harmoniously.

Another important change, growing at least in part out of this religious movement among the lowly, and out of the "new

departure" already noticed, was the turning of our own efforts more largely to the country. Our early notions about mission work had led us to select the largest cities in which to build up "*Principal Stations.*" These stations were to be the great centers in which the converts should be congregated and organized work established and carried on, and from which we should extend our work and influence throughout the country; in every respect these principal stations were to enjoy great prominence. But when Christians began to live in their own native villages, twenty, thirty, and even forty miles away from our principal stations; when they multiplied by scores and hundreds, and all thoughts of colonizing them were abandoned, our views of the relative importance of prominent centers in large cities were greatly modified. As converts were now no longer to leave their homes and come to us, we must leave ours and go to them. Accordingly less importance began to be attached to some of our chief stations, and more to the numerous villages distributed over our districts.

It is true that itinerant preaching through the country had always, from the very first, received much attention, the seed-sowing having been vigorously carried on as a fundamental part of the work, from year to year, before any converts began to live in their native villages; but in these later years, while this seed-sowing has been continued without any abatement, the work of gathering in the sheaves has been added, and to this has been joined the still greater work of rightly caring for the harvest after it is gathered. Some missionaries, therefore, of late have, as far as the climate allowed, been giving almost their whole time to district work—missionaries and their wives, unmarried missionary ladies, native ministers, catechists, Scripture readers, and helpers of every grade being often busily engaged from village to village, preaching glad tidings to the heathen, instructing, examining and baptizing converts, organizing churches and Sabbath-schools, establishing village schools, and instructing both disciples and their teachers in the way of obedience to all that Christ has commanded.

To illustrate the tendency of our work of late towards the country population, and, I may add, the slow pace at which we ourselves have been drawn in that direction, I will take the Zafarwāl' and Mirā'li region in which our earliest itinerations were made. This region being difficult of access on account of bridgeless streams, and being twenty or thirty miles from large cities and European neighbors, was by no means such an one as in earlier days we would have chosen for a principal station. The name Zafarwāl', it is true, often appears prominent in our mission reports, being the name both of a town of 5000 inhabitants and of the adjacent division of a civil district. But the city itself having resisted all our attempts to secure property within its walls, and not having in it a single Christian, is of even less importance as a mission field than the numerous outlying small villages in which Christians reside.

That region which, from the beginning of the extraordinary religious movement among the *Megs* in 1859, rose above our chief station at Siäl'kot in *real* importance as a field, continued for eight years to be only the scene of occasional itinerant work. In January, 1867, Scott garh became a "Sub-station," in which a preaching-room and shelter for missionaries was thrown up at a trifling cost, and the Rev. G. W. Scott was located there. On Mr. Scott's death, two years later, this station was placed under Mr. Martin, but continued to hold only a secondary rank as a kind of satellite to Siäl'kot for the next seven years. It occupied the same position two years more under Mr. Barr, during which period something better than a temporary shelter for a mission family was erected in the form of a substantial house. But even then the expenditure of mission funds in such an out-of-the-way place was entered upon with timidity, only about half as much money being appropriated to the erection of a house there as would have been spent on one in a principal station. In January, 1880, after that other grand religious movement at Mirā'li had been in progress for some seven years, this whole field lying

between the Deg and Rā'vī rivers was promoted to the rank of an "Independent Charge," under the care of Dr. Barr; and not until 1882 was Scott garh (nominally Zafarwāl') honored with the name of "Principal Station," and Dr. Martin's whole time devoted to the work in the field connected therewith. In January, 1884, its boundaries were defined, as were the boundaries of all the sub-divisions of our mission field, and to it was given the name "*Zafarwāl' Mission District.*"

Thus the leadings of Providence have gradually diverted our attention, in a great measure, from the large central stations to district work among the village peasantry.

Closely connected with this change, when in 1884 we organized more perfectly our forces and defined more distinctly each missionary's field and work, we entirely dropped the term "Principal Station" from our reports.

From the same date, and in harmony with the same general plan, we divided our whole field into "*Mission Districts,*" irrespective of its division into civil districts, the only division formerly recognized in our reports. Thus the Siāl'kot civil district is divided into three, called the Siāl'kot, Pasrūr' and Zarfarwāl' Mission Districts; the Gurdās'pur Civil District into the Gurdās'pur and Pathān'kot Mission Districts; Gujrānwā'lā into East and West Gujrānwā'lā, and so on, as best suited the interest of our work, as developed in later years; and each missionary now heads his annual report with the name of the mission district in his charge, without any mention of civil districts and principal stations.

We have in this way, not through our own wisdom by any means, but through the wise and gracious leadings of our Divine Master, corrected some *fundamental* mistakes, and got down to the level on which he himself labored. Instead of beginning at the top, with our large cities, principal stations and better classes of people, as we at first did, we have got down to the *Chul'rās* and are beginning to build upwards; and, to return to our old ideas, would undoubtedly be equivalent to going a full generation backwards in the great work.

CHAPTER XXXII.

THE WORK IN GURDAS'PUR, A NEW FIELD.

MY FIELD—MY HELPERS—NO SCHOOLS FOR NON-CHRISTIAN BOYS—
PREACHING TO THE POOR—ALMOST CHRISTIANS—UNEXPECTED ACCESSION—A RUINOUS HERESY—STRANGE REMEDY FOR A SICKLY MISSION CHURCH—A SUCCESSFUL WORKER—HUNGRY AND THIRSTY—"WHO IS HE?"—"GOOD WORDS AND TRUE"—FIFTEEN DAYS UNDER GROUND—REMARKABLE SUCCESS OF THE GOSPEL IN AWANK'HA—PERSECUTION—MORE ACCESSIONS—THREATENED WITH MA-BAP-ISM—THE GOSPEL SPREADS TO MANY VILLAGES—REV. A. B. CALDWELL.

THE civil district of Gurdās'pur has been the field of my personal labors during the past ten years; but in speaking of these labors, justice requires that I should recognize my efficient and beloved fellow-laborers, and make frequent use of the pronoun "we."

John Clement, faithful and constant, a worker in our mission ever since the days of the Sepoy mutiny, preceded me by four years in Gurdās'pur as a catechist, and is now a ruling elder there, and a licentiate.

Abdul'lāh, "slow and sure," one of our early converts, baptized at the same time with Kanā'yā and Bhaj'nā, and trained at our Theological Seminary, has labored up to the present time in and about Kalānaur and Khai'rā, since the summer of 1876. He also is an elder and a licentiate.

Imām-ul-Dīn Shāhbāz, born in Zafarwāl', converted and baptized in the Church Missionary Society's mission at Amritsar, and transferred to us in July, 1880, is a scholar and poet. He is at present engaged in making a metrical Urdu version of the Psalms, and in evangelistic work in the district, in which he is industrious, earnest, and efficient.

In addition to these three workers, others will be briefly mentioned in the course of the present chapter.

When I first entered Gurdās'pur on the 7th of February, 1876, the field was comparatively new. The gospel had been preached to some extent along the principal thoroughfares leading through the district, both by our own missionaries and those of the Church Mission Society; but up to that time, Mr. Clement and his family were about the only native Christians within its bounds.

My determination from the first was to do as much preaching, and reach as many of the 1880 villages in that territory as possible. I was frequently solicited by the natives to open a school in the city of Gurdās'pur for the higher education of Hindu, Muhammadan, and Sikh boys, but always refused to do so, not wishing to engage in this form of work. No schools for non-Christian boys therefore were opened by me except primary schools, and these only temporarily in two or three places, and at a trifling expense. The resolution to give attention to evangelistic work, pure and simple, in distinction from what is sometimes called the educational system—preaching the gospel by means of schools—was adhered to as strictly as possible. I was in favor of schooling them into power *after* conversion, but not before it; and though the educational system did and still does form a part of the work of some of the brethren in other parts of our field, yet my course in entirely avoiding this system has, I believe, met their hearty approval.

I will now give a brief account of the work which has been attempted, and the results attained in my immediate portion of the field in the past ten years. The history of individual labors is not necessarily the history of a mission consisting of numerous working members, but God has blessed our mission band with a good degree of harmony. The whole work is freely discussed at our annual meetings, when the aims and methods, successes and reverses, experiences and mistakes of the several missionaries are thrown together as common stock, yielding a large percentage of real profit to be carried home by all of us at the opening of each year. We have thus been enabled by the goodness of God to work harmoniously.

Even when mistakes have been discovered, and important changes have become necessary, our work has suffered as little from want of agreement, as has the work of any mission with which I am acquainted. A brief account of my own work and my own thoughts about it, will therefore come in as part of a harmonious whole, and with this advantage, that one's knowledge of his own work and his own field is necessarily the most complete and perfect.

Evangelistic efforts, irrespective of schools, are of two kinds, differing according to the ends we have in view: we may aim either to confute and silence the Scribes and Pharisees, or to bring glad tidings to the poor, and save the publicans and sinners. At the outset in Gurdās'pur I was bent chiefly upon the former. I believed in preaching the gospel to the poor; but thought even the better classes in India poor enough when compared with the people of Christendom, and did not at first understand the philosophy of the gospel sufficiently well to reach the poor of poor India.

Within a furlong of our house in Gurdās'pur there were three hundred boys and young men receiving a secular education in an excellent government-school—all belonging to good classes and high castes, the lowest and poorest being practically excluded. I was quite pleased to find that from this school I could draw appreciative audiences, to whom I preached carefully prepared sermons, and essayed logical lectures on Christian evidences. The hearers were attentive, and the work of preaching to them was highly enjoyable. Some of the young men acknowledged privately that our Holy Bible was the Word of God, and that Jesus was the Son of God and the Saviour of sinners; but none of them were willing to take up his cross and publicly confess his name.

Proceeding into the country and preaching from village to village, I still placed the better class of Hindus, Muhammadans and Sikhs prominently before my mind, laboring chiefly among them, preaching and praying generally with the aim of convincing and converting them, and looking expectantly for the fruit of my labors from among them.

Knowing that the Muhammadans depend for the success of Islam upon the sword, and knowing that many of them in our field were staking the truth of their religion upon the result of the Turko-Russian war, I indulged the hope that on the defeat of the Muhammadan army in that contest, multitudes of the Indian followers of the false prophet would forsake Islam and turn to the Christian religion. Several influential Muhammadans of my acquaintance seemed almost Christians. One of these stood beside Abdul'lāh and myself in the public *bāzār* of his own town, and ably defended the gospel against both Muhammadan and Hindu opposers, and after they had left, said to us with childlike candor and deep feeling: "Good works have I none; from this world must I soon depart. Tell me how I am to exercise faith in Jesus." Several years have passed, during which this man has often listened to the gospel with evident delight, responding to it with hearty approval; but he does not openly decide to forsake all for Jesus, and he stands to-day, outwardly, in the ranks of the enemy.

With another influential Muhammadan both my helpers and myself have had many interviews year after year, during which period he has manifested an ardent love for Christians. Bearing reproach and persecution, reading his Bible habitually and openly, laboring to secure a building site and planning for a future church in his village, yet he refrains from taking the decisive step from the ranks of Christ's foes to those of his friends. Whilst endeavoring so to adjust his worldly affairs that he will not lose his houses and lands on confessing his Saviour, he continues to hazard the loss of his immortal soul.

Another, a teacher in a government school, came to me by night, much concerned for the conversion of his family, and anxious that they might all come out together. Kneeling down with me in my study, he prayed as a Christian would pray, in the name of Jesus, for the conversion of his Muhammadan wife and children. But he does not confess Jesus before men, and cannot be recorded as one of his followers.

Another, a Hindu, a rich young banker, having received

some instruction from me in private, went home to get his thirteen thousand rupees into his own hands, by withdrawing it from a partnership with his brothers, as a preliminary to his making a public profession of the name of Christ. But some one whispered the matter in his town, and he has avoided me ever since, being unable to endure the cross, despising the shame, and count the reproach of Christ greater riches than his thirteen thousand rupees.

Many more such cases might be noticed. Not less than fifty hopeful inquirers have come under our personal observation during the last ten years—all of them having education, riches, caste, official position, or some other element of worldly greatness; their names have been entered upon our memorandum books, a deep interest in them has been called forth at our monthly workers' meetings, many prayers have been offered up on their behalf, many journeys have been undertaken and hours spent in seeking to lead them to the Saviour; but only seven of the fifty have come the length of confessing Christ, four of whom have since apostatized. Such have been the meagre visible results of our labors among the Scribes and Pharisees, the chief priests and rulers—the wise, the mighty, the noble—"Not many . . . are called." It is easier for a camel to go through the eye of a needle than for such to enter into the kingdom of God.

I will now go back and trace the work along the other line of effort. Soon after we entered Gurdās'pur our attention was turned towards the *Chūh'rās*—the foolish, weak, base and despised people of our mission field. First of all we were informed by a very obscure individual that certain ones of this class in the village of Khai'rā, ten miles west of Gurdās'pur, having learned something of the Christian religion, desired us to pay them a visit. We, accompanied by some of our helpers, began to labor among them, which after a time resulted in an accession of fifteen persons, nine of whom were adults.

Our Lord does not say the first shall necessarily be last; but when he says: "There are first which shall be last," he

teaches us to expect this at least in some instances, and such an instance we had in Khai'rā. Almost as soon as the people received the gospel they began to indulge in pleasant dreams of temporal support, believing that we could, if only we would, secure them land, dig wells, build houses, and give them a comfortable start, which would make them independent of their proud superiors, the Sikh land owners of Khai'rā. We, of course, could not think of returning to the burdensome colonization system for some years abandoned, and although land within but two miles of Khai'rā was to be sold for the taxes, we refused to secure it. Our Khai'rā brethren were importunate with their petitions for land, which we persistently denied, at the same time explaining fully and repeatedly the evil results that would be sure to follow our yielding to their requests, assuring them that we were in India not to provide corporeal but spiritual bread. These poor people said that we were their *mābāp* (parents), and continued perseveringly to indulge the hope of our kindly performing for them, sooner or later, the duties arising from this parental relation.

I gave the whole management of the Khai'rā Christians over to my helpers, who employed a Christian school teacher, sufficiently educated to teach them to read the Bible. But unhappily this teacher, having been for several years connected with the industrial school at Siāl'kot, was brimfull of what, for lack of a better word, I will style *mābāp-ism*, and ere we were aware, he had the little Christian community of Khai'rā dangerously infected with this troublesome heresy, by which the good work in that village was seriously hindered. As long as these ideas about temporalities were uppermost in the thoughts of the Khai'rā Christians, there was no progress, no edification. Our heretical teacher was dismissed, but the heresy itself was deep-rooted; and the brethren who had the management finally met to consult as to what must be done, when they concluded that the best thing that could be devised for the good of the Khai'rā Christians was to *let them entirely alone*.

I am not aware of this method of treating sickly mission stations being practiced in America, but it worked admirably well in Khai'rā. Those erring brethren having no desire to forsake Christ, did not relish being left like heathens among the heathen; and as soon as they saw that their troublesome temporality notions had caused us to forsake them, they were humbled, and ceasing their eager pursuit after the loaves and fishes, went manfully to work. Whenever they took this favorable turn, we seconded their efforts, and a healthy growth soon began. They are now a Christian community of forty persons, twenty-six of whom are communicants. They have a little day school and a Sabbath-school, conducted in a small house, erected in part by their own efforts, the same building being also used as a church.

I will now briefly notice the introduction of the gospel into Din'āna'gar and Awān'khā, eight miles north of Gurdās'pur.

In the autumn of 1876, a well-educated native Christian, who for the sake of his wife's health left the unhealthy city of Amritsar to live in Din'āna'gar, applied to me for employment in mission work. This man, Azīz'-ul-Hakk by name, was born about the year 1850, of Muhammadan parents, in the south-east part of the Siāl'kot Civil District.

He attended the Church Missionary Society's mission school at Nā'rowāl, and afterwards the Normal School at Amritsar, in both of which schools he was diligently instructed in the Scriptures. One of the able controversial works of Dr. Pfander was the means of convincing him that the Koran was false, and that Muhammad was a sinner, after which he was converted to the Christian faith, and baptized by the venerable missionary the Rev. R. Clark, of Amritsar. Azīz-ul-Hakk, in the presence of his own father, who, in a fit of desperation, declared his purpose to kill his son and suffer the penalty, confessed publicly that the Koran was a false and useless book, that the Bible alone was the word of God, and that besides the Lord Jesus Christ, there was no other Saviour. This man is an eloquent speaker, and a willing worker among

the lowly, and has proved successful in winning souls. On employing him in the autumn of 1876, I sent him to Dīn'āna'-gar, a city of eight thousand inhabitants, believing this to be an important field of labor.

Chaughat'tā is a slender little man of the *Chuh'rā* caste, residing in the large village of Awān'khā, a mile west of the city of Dīn'āna'gar. Nearly thirty years ago this man became thoroughly dissatisfied with idols and idol worship, as mere empty things, affording him no manner of rest or comfort, and casting them all aside, he set out to find, if possible, something that would satisfy the inward craving of his soul. Believing that there was a true God, he desired to find some one who could teach him the knowledge of that God.

In his search after the knowledge of God, he visited in succession a great number of *fakīrs'* and others popularly believed in as holy men having communications with God, and made many long journeys in search of such men whenever he heard of them, but always returning as restless and comfortless as he went forth. Although meeting with repeated disappointments, he did not abandon the search, because, as he expressed it, "a spark was kindled in his heart which did not go out." He therefore continued from year to year his pursuit after the knowledge of God.

Hearing of a very great and noted *gu'rū* and obtaining with much difficulty an interview, he began to sit at his feet as a disciple. Approaching the *gu'rū* in private one day, he said to him: "*Sāin* (master), what virtue is there in you, on account of which you make men your *che'lās* (disciples), and assume to be their *gu'rū*?"

The holy man replied by repeating a verse of poetry containing the sentiment that *gu'rūs* and *che'lās* are alike imperfect sinners, no mere man being able and worthy to fill the office of a true *gu'rū*. These words appeared to Chaughat'tā to be perfectly true, but caused no abatement in his efforts to find God.

In the course of his journeyings he heard of missionaries,

but was unable to learn much about them beyond these three particulars, viz.: First, that they preached one Jesus, of whom the Muhammadans testify that he lives and is in heaven; second, that they were spoken against by every one; and third, that according to the testimony of all men, they always taught the people to shun the wrong and do the right; and he concluded that if he only knew where to find a missionary, he would go to him immediately in search of the knowledge of the true God.

Having frequent occasion to visit the city of Dīn'āna'gar, Chaughat'tā heard much talk among the people of the city concerning a man said to be preaching daily in the bāzār—a man of whom every one seemed to have something evil to speak, and whom he at once concluded could be no other than the sought-for missionary. Passing along the bāzār one day, he saw a tall man preaching to a crowd, and drew near to listen. The preacher was telling the people that they ought not to worship idols or men, or the tombs of departed saints, and teaching that Jesus was the true and only Saviour. Chaughat'tā, forcibly impressed by the earnest words of the preacher as being the very truth, was greatly delighted, and took it hard that the crowd mocked and ridiculed such excellent discourse.

"Who is that man?" he eagerly inquired of one standing on the edge of the throng.

"He is a *Pā'drī*, and believes in I'sā," was the reply.

"Why then do they all speak evil of him? The words he proclaims are good words and true," said Chaughat'tā, who continued to listen with great delight, being deeply impressed with what he heard.

On his way home to Awān'khā that evening, and far into the night, the words of the preacher occupied Chaughat'tā's thoughts; and the next day he returned to the city to search for the *Pā'drī*, making many inquiries, but finding no clue to his whereabouts. At length the preacher himself, Azīz'-ul-Hakk, accidentally met Chaughat'tā at one of the city gates,

and took him to his house, delighted to find a man who sought rest from the burden of sin, and who truly hungered and thirsted after everlasting life; whilst Chaughat'tā was no less rejoiced to learn of the sinless Saviour who was dead and is alive, and who fully satisfied the longing of his soul.

After a short period of instruction, Chaughat'tā, the first fruit of our planting at Dīn'āna'gar, came to Gurdās'pur and was baptized.

To the missionary laboring among these lowly people—the "little ones" who believe in Jesus—there is something truly delightful in the readiness and ease with which many of them surrender to the Saviour, as well as in the final and complete manner in which their yearnings are satisfied. For nearly a score of years Chaughat'tā, craving the water of life, had gone to every *fakīr*' and every *gu'rū* of whom he had any knowledge, only to be turned empty away by them all in succession. But no sooner had he heard of Jesus and believed upon him than his thirst was satisfied—thus verifying our Saviour's words: "*He that believeth on me shall never thirst.*" Seven years have passed away since Chaughat'tā believed, but he steadfastly continues to rejoice in Jesus as his all-sufficient Saviour, the thought of pressing forward in search of a better one, as aforetime, now being never entertained for a single moment—he has found *rest*.

Is my reader one who longs for this rest? If so, he can obtain it if he will but apply for it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In verification of another of our Lord's profound sayings: "*But the water that I shall give him shall become in him a well of water springing up unto eternal life,*" Chaughat'tā began almost immediately after his conversion to tell others of the Saviour he had found, just as true converts in every country are inclined to do, though often hindered, alas! by a conventional silence which I believe to be wrong. It is impossible to tell how many poor hungering and thirsting sinners this good man has aided in finding the Saviour; but their number is not

a few. At the time of his conversion he was unable to read, and being nearly fifty years of age, was too old to be sent to school; but he procured a New Testament, and whilst employed as a nightwatch on the mission premises at Gurdās'pur, picking up a letter here and a syllable there, succeeded without any regular instruction in learning to read. Then carefully packing the precious book in his little bundle, he returned to his native village Awān'khā to make diligent use of his one talent, testifying to his people of Jesus the only Saviour of sinners.

Not long after, another man in Awān'khā, whose name was Prem Masih', through the testimony of Chaughat'tā and Azīz'-ul-Hakk, believed in the Saviour. This man also had passed through an experience similar to that of Chaughat'tā, and had himself been a *fakīr'*. In order to obtain great notoriety, and become a *fakīr'* of renown, he at one time remained fifteen days and nights in a hole under ground, with a small aperture for the entrance of air, through which a few grains of barley and a little water were handed in daily as his sole nourishment. While thus painfully confined he was given to understand by the managers of this absurd and distressing exhibition, that, before his fast was over, a cobra would crawl in at the aperture. Upon being exhumed in the presence of a vast concourse of superstitious admirers, he found it almost impossible to swallow any nourishment; and only after a long course of careful treatment was he restored to his usual condition. After a second time observing this long fast, he became disgusted with it and with all such observances, concluding that there was nothing whatever in them, save merely worldly notoriety; and when he heard the gospel preached by Chaughat'tā he was fully prepared to receive it.

Prem Masih', who was not only able to read but was in addition a charming singer, joined with Chaughat'tā, and became an earnest and active worker, especially among their own class of people, first in Awān'khā and afterwards in many other villages.

As the early results of these men's labors, together with those of Azīz'-ul-Hakk, on the 3d of April, 1881, five men were baptized in Awān'khā, and a short time afterwards eighteen men and eleven children—making a total of thirty-six persons, representing sixteen families. Not long after this twenty-one persons more were received into the little church, most of them being the wives and daughters of those who had already become Christians, having at first been terrified and deterred by the threats of their Muhammadan masters.

The Muhammadans, both in Dīn'āna'gar and Awān'khā, chagrined at the success of the gospel, were aroused. Azīz'-ul-Hakk was warned to leave the house which he had rented. As soon as another residence was secured, the owner of the same was compelled by the force of public opinion to warn him out of that also. In order to excite public indignation against the obnoxious Christian catechist, a Hindu, conspiring with some Muhammadans against him, made a fresh wound on his own cow, and led her through the public bāzār, while he shouted—"Azīz'-ul-Hakk has cut my cow with an axe;" and, hiring witnesses against him, dragged him into court, before a Hindu judge, who gave the malicious accuser no satisfaction.

In spite of this, and much more of the same character, the gospel gained ground steadily in Awān'khā. A little church has been there erected at a cost of eighty dollars, partly by the labors of the poor Christians themselves. A day school and a Sabbath-school have been opened, and a congregation organized in which Sabbath preaching and weekly prayer meetings have been established and continued. In this organization Azīz'-ul-Hakk, Chaughat'tā, and Prem Masīh' were chosen elders. Down to the close of the year 1883, there were only four of the members from Dīn'āna'gar, all the rest being residents of Awān'khā; but during the year 1884, we had an accession of eighteen from the city of Dīn'āna'gar, all men, and mostly heads of families.

The good work at Awān'khā did not spread from Khai'rā, where it had first begun, but was entirely distinct. Indeed,

we took particular pains to prevent the Christians of Awān'khā from associating with those of Khai'rā, lest the heresy of *Mā-bāp-ism* might find its way into this new and live Christian community.

Feeling the great need of a good Christian teacher for the girls and women of this growing church, we secured a Christian woman whose name was Mubā'rak (blessed), and opened a school, which gave promise of excellent results. Not long after this a rumor was started that the Christians in Awān'khā had employed some one to write out for them a petition, to be in due time presented to me, asking for land. Immediately upon hearing this alarming rumor, I assembled the elders and made diligent inquiry, when, lo! the startling discovery was made that good Mubā'rak's unworthy husband, whom we had imported with her into Awān'khā, being a rank *Mā-bāp-ite*, was discouraging the congregation from contributing to the Lord's work, and zealously stirring them up to look to us for temporal support. He had been saying to them: "What will your insignificant weekly collections amount to? They will scarcely buy oil for your nightly meetings. Just have a little patience, and the *Pā'drī Sā'hib* will provide for your support—not just now, perhaps, but by and by."

We were not many minutes deciding how to nip this thing in the bud. It was hard, indeed, to send away our good teacher Mubā'rak, and so break up our girls' school; but the husband could not be dismissed without his wife, and so great was our dread of having the good work ruined by *Mā-bāp-ism* that we dismissed Mubā'rak and closed the school. I need scarcely add that the petition for land was not presented. The heresy promptly disappeared, and the congregation now lives and thrives.

For pious earnest workers like Chaughat'tā, Prem Masīh', Ditt and others, I have grown to entertain a profound respect, even though they are so illiterate as to be barely able to read, their worldly condition being little above that of day laborers. Going from house to house, and from village to village, and

seating themselves at the firesides of those who may be emphatically styled the poor of the land, these zealous laborers tell the story of Jesus the Son of God, who became a poor man, wrought miracles, died for sinners, arose from the dead, and ascended into heaven. These fundamental truths presented in their simplicity reach the hearts of the sons of poverty, and are blessed of God to their conversion.

Although the converts must all be taught afterwards by us and our educated helpers, yet, at the outset, they can be more easily reached by illiterate men of their own class. We have prayed much for the needed laborers to be sent forth into the harvest, and God has answered our prayers in sending us these men. Chaughat'tā and Prem Masīh', joined by a few others of the same general character, have traveled about the districts under review, sowing the good seed, until there are now in the Gurdās'pur and Pathān'kot mission districts, largely through their instrumentality, no less than twenty-three villages where Christians reside, and many others in which there is religious inquiry.

In concluding these remarks about my own evangelistic work in the last decade, I may say briefly, that I began with my eye upon the large towns and cities, but have been led from them to the country villages. I began with the educated classes and people of good social position, but ended among the poor and lowly. The rich and educated ask like Nicodemus, "How can these things be?"—few of them ever advancing beyond this point; whilst the foolish, weak, base, and despised ones accept the unspeakable gift as soon as it is offered, and press into the kingdom of God.

Our work in that part of the civil district of Gurdās'pur lying east of the Rāvī having grown too heavy for the writer's strength, the field was at his request divided in January, 1883, leaving him responsible for the work in the northern portion only, which is now called the Pathān'kot Mission District; whilst the southern portion, called the Gurdās'pur Mission District, was assigned to the Rev. A. B. Caldwell, then entering upon his work—a sketch of whose life I give as follows:

The Rev. Alexander B. Caldwell was born at Rur'kī, India, on the 29th of April, 1856, being the seventh son of the Rev. Joseph Caldwell, a venerable missionary of the Reformed Presbyterian Church, and the youngest but one of a family of eleven children. At the age of seven he entered Maddock's Boarding School (now the Mussoorie School) in Mussoorie, a sanitary station in the lower Himalayas, fifty miles from Suhā'-ranpur, in which he continued eight years, afterwards studying privately with his father one year more.

In March, 1873, his father sent him to America to be educated for the mission work in India. At Hammonton, N. J., Alexander studied for six months under the Rev. J. L. Scott, a returned missionary of the Presbyterian Church, then conducting a school designed specially for the children of missionaries. He would now have entered Princeton College, as his father had purposed; but, believing the expense at Princeton greater than his father was able to afford, he studied privately for one year with the Rev. R. H. Boyd, then pastor of the United Presbyterian church at Londonderry, Ohio, after which he entered Monmouth College in September, 1875, by which he was graduated on the 20th of June, 1878.

Obtaining his theological education at our Allegheny Seminary, he was licensed on the 15th of June, 1880, and appointed a missionary to India by the Board of Foreign Missions on the 14th of March, 1881, not completing his course of theological studies until near the end of the same month. He was married to Miss Amelia Margaret Eckert, of Allegheny City, Pa., on the 13th of April, 1881, and ordained six days later, on the 19th, after which he and his wife sailed from Philadelphia on the 26th of May, landing at Calcutta on the 24th of July.

On their inland journey from Calcutta, Mrs. Caldwell became ill, as was naturally to be expected from reaching India at that season of the year, in consequence of which they were detained by the way. Stopping at Dehra, to pay a visit to Mr. Caldwell's widowed mother—his revered father having died during his absence in America—they were advised by our missiona-

ries to tarry at the adjacent hill station, Landaur, until the cholera, then raging in the Panjāb', should abate; and finally they arrived at Gujrānwā'lā on the 7th of October, 1881.

Mr. Caldwell, after temporarily filling the place of Mr. McKee, then absent in America, proceeded to Gurdās'pur to assume the work of his district from the 1st of April, 1883.



REV. ALEXANDER B. CALDWELL.



MRS. AMELIA M. CALDWELL.

CHAPTER XXXIII.

SOWING AND REAPING.

AS we look back to the early days of seed-sowing in our India Mission, we see some things which, if viewed by themselves alone, would appear very discouraging. The highest net increase of membership in any one of the first nineteen years of our history was sixteen communicants. Four of these years, instead of any increase, showed an actual decrease of from one to ten members in a year. The total aggregate of the membership at the end of the eighteenth year was not one-sixth part as great as the net increase of some single years of late. The aggregate membership of the whole mission at the end of twenty-one years was less than half as many as have recently been received in a single year by *one* of our missionaries. In those years of seed-sowing, a missionary sometimes spent from two to four months in itinerations, in which he preached the gospel to fifty, one hundred, and sometimes one hundred and fifty villages, receiving many curses, but no converts; all he could say was that he had faithfully sowed the seed without reaping any visible fruit, and that he must leave results with the Master.

Facts like these were by no means assuring to those who were maintaining us, and who from their distant standpoint could see no further into the work than they were enabled to do by the yearly statistical tables. In truth, some were discouraged, and others more than willing to have the mission entirely discontinued. The workers themselves often mourned sorrowfully over this depressing state of affairs; and yet there was something which, though less tangible than statistical figures, kept hope alive and stimulated us to effort. The Mas-

ter's promise, "Lo, I am with you," cheered us onward; his pledging "All power * * * in heaven and in earth," for the success of this enterprise, assured us that it must succeed; his command, "Go * * * teach * * * baptize," forbade us to give up; whilst the history of successful modern missions taught us that we had abundant reason to thank God and take courage. There was no time, not even the darkest, when the judgment of our mission band would have pronounced the abandonment of our field anything short of recreant folly. There was perhaps no darker year than 1869—a year in which three foreign missionaries and their wives, one unmarried lady missionary, and one native ordained missionary, aided in their work by sixty church members, labored as in other years, with a result at the year's end, so far as shown by statistics, of a net loss of ten communicants. But even then there were indications which cheered those who were in the field. Their report at the close of that year (1869), said: "There is every evidence that the truth is gaining ground, and we feel thankful that God is permitting us to contribute somewhat to the progress of this great work." Again, "There is a general spirit of inquiry among the *Megs*." And again, although the year 1868 had shown a gain of thirteen members, this report for 1869 said in regard to the work in general, that the missionaries had more encouragement than the year before.

We could not make people in America see what we saw in India. Many of them looked only or chiefly at statistics, whilst we, of course, could not parade false figures to support their drooping faith. We were left too few and weak-handed also to continually write essays in favor of missions to the heathen, and to go on proving the truth of what the Bible teaches on that subject. The determination of many appeared to be to walk by *sight* in this matter, and one of the most burdensome features of our work was the constant pressure brought upon us to *show* something. This weighed heavier upon us than the real discouragements of the work itself.

In order to present a pleasant contrast with these doleful

days, and to show at the same time that discouragements and hard work are not yet ended, I will give an extract from the diary of Brother Lytle, who joined our mission band as late as the beginning of the year 1882, the fact itself that he came so recently to the work adding interest to the reaping of which his diary gives an account. But before quoting from his diary, I will introduce the missionary himself, and also give a sketch of the life of Miss Anderson, who accompanied Mr. and Mrs. Lytle to India.

The Rev. D. S. Lytle was born in Indiana county, Pa., on the 3d of January, 1847. When ten years of age he removed with his father to Iowa, and subsequently settled in Washington county of that state, in the year 1860. After receiving a common school education, he was engaged for several years on his father's farm in summer, and in school teaching in winter, outward circumstances leading him rather to make farming his business for life. Meanwhile the desire to enter the ministry, which had been in his mind from an early age, had gradually developed into a strong conviction that it was his duty to do so if possible. The way, however, for entering upon a long course of study not seeming clear to him, he endeavored to dismiss the thought.

On the 26th of December, 1872, he married Miss M. B. Gordon, of Washington, Iowa. A short time after this event, the question of preparing for the ministry was revived in a conversation on the subject of missions, as they were returning one day from church, in which Mrs. Lytle heartily expressed her willingness to co-operate with him in case he should conclude to enter upon a course of study. Still, for a long time after this, he endeavored to banish the thought, and settle down to a farmer's life, not without a frequent recurrence of the old impression that farming was not his work, and that he ought to give himself to the ministry of the gospel.

One day while seated upon the plough resting himself and his team, and thinking intently upon the subject, he said to himself: "I am entirely unfit for the ministry. What is the

use of my anxiously debating this question any longer? I will now dismiss it finally and forever."

Immediately upon his making this resolve, these words came into his mind: "My grace is sufficient for thee, for my strength is made perfect in weakness." Whereupon he sought advice of the Rev. D. A. Wallace, D. D., and others, which led him eventually to set about preparing for the ministry.

After a regular course in Monmouth College, by which he was graduated in June, 1879, he entered the Xenia Theological Seminary in September of the same year. During these years of preparation, Mrs. Lytle not only encouraged him in the course undertaken, but with willing hands contributed much material aid.

In 1881 Dr. Dales and the Rev. S. C. Ewing, of our Egypt mission, visited the Seminary, when a profound interest in foreign missions was awakened among the students. At that time it became known that Mr. and Mrs. Lytle held themselves willing and ready to go to any field to which the Master would send them. Dr. Dales in his lecture to the students had called for men who could not remain at home, whose burning desire irresistibly compelled them to go to the foreign field. Mr. Lytle, when interrogated on the subject, said he could not offer himself on this ground, because he held himself ready to go to any field, home or foreign, to which the Master should call him.

At the first subsequent meeting of the Board of Foreign Missions, he was appointed to our India Mission, and on the 7th of June, 1881, was ordained by the Xenia Presbytery, with the view of proceeding to that field.

Miss Emma Dean Anderson, the sixth child of James and Margaret Anderson, was born in Butler county, Pa., the 5th of September, 1856, and was educated at the Witherspoon Institute, Butler, Pa., and afterwards at the Grove City Academy. During the five years from 1874 to 1880, she taught in the public schools of Butler county.

Emma, from her early childhood, felt interested in missions



MISS EMMA D. ANDERSON.

to the heathen, and thought at one time that she would like to go to the China mission. Her first deep and decided religious impressions were produced by the instrumentality of her pastor, the Rev. I. T. Wright, who being himself a warm friend of missions, naturally encouraged her early inclination for that work. In a conversation about foreign missions between her and her pastor, the latter obtained from her permission to send her name to the Secretary of the Board of Foreign Missions, who corresponded with her on the subject.

When the question was definitely asked by the Board: "Will you go?" she thought it proper to ask counsel of her parents before returning an answer. One evening, whilst walking in the garden with her mother, she said: "I have received a letter from the Board, asking me whether I will consent to go as a missionary to the heathen. Are you willing, mother, that I should go?"

To Mrs. Anderson, who had no previous intimation that Emma seriously contemplated taking such a step, the sudden thought of parting was painful in the extreme. After silently but briefly considering the matter, she answered, decidedly: "Yes, Emma, if the Lord has called you I will not say no." Miss Anderson then intimated to the Board her willingness to go. They next inquired whether she had a preference for any particular one of the foreign missions; to which she replied: "Send me where I am most needed." As there was an urgent call from India at the time, they determined to send her there, and informed her accordingly.

Three weeks only remained for a somewhat hurried preparation, after which she bade farewell to her seven brothers and sisters, and was accompanied by her sorrowing, yet rejoicing, parents as far as Philadelphia, where she was to embark in company with other missionaries.

On the 31st of August, 1881, Mr. and Mrs. Lytle, Miss Anderson, and Miss Callhoun, then returning to India after a visit to her native land, sailed from Philadelphia, happily enjoying during a part of their voyage the pleasant company of three of

our missionaries then on their way to Egypt. Those of the company who were bound for India, after paying a visit of a few days to our Egypt mission, landed in Calcutta on the 28th of October, and arrived at Gujrānwā'lā on the 5th of November, 1881.

Mr. Lytle's labors have been confined to the Siāl'kot Mission District, in which he has been much engaged in village work.

The following notes, taken by him during his recent itinerations, will show better than any thing else in my possession the nature of such work, and its present condition, in contrast with that of by-gone days :

“Wherein we grief have had,
And years wherein we ill have seen.”

In the month of November, 1883, the missionaries at Siāl'kot brought out their tents, hired camels, and made the usual round of preparations for itinerating in the district. The party consisted of the Rev. D. S. Lytle and wife, the Rev. G. L. Thā'kur, Miss Elizabeth G. Gordon, Miss Lizzie McCahon, Karm Dād and Rah'mat Masīh', licentiates; and Mary Anna, a Bible woman. Their itinerations were to extend eastward and southward from the city of Siāl'kot. Their object was two-fold: to build up the Christians in knowledge and religious life; and to make known the gospel to the heathen. The field was an old one, on which Brothers Martin and Thā'kur, and others, had bestowed much labor, and where Christians were already residing in more than a score of villages, whilst it contained hundreds of other villages in which shone not the light of a single Christian home.

Into such a territory, and with such objects in view, our party started out, and the following are some of the matters of chief interest written in Brother Lytle's note-book.

“November 3, 1883.—Encamped at Philau'rā, a village sixteen miles east of Siāl'kot, on the road to Zafarwāl'. Leaving our tents here, we preached in four adjacent villages, in which there were yet no Christians; after which we removed the

same evening to the village of Sabzkot. Find at Sabzkot five Christians and their families, of whom Pīr'āndit'tā is the active leader. The gospel has been often preached here by Bhaj'nā, who also instructs the Christians and inquirers. The Christians appear glad to see us. They have the clay walls erected of a little church building, and have on the ground some timber for the roof (the result of their own voluntary enterprise). The *Zaildār*, a native officer appointed by the government over about fifty villages, had ordered them to stop building, and had shown a disposition to oppress them, having taken from them by force a valuable hide. Took the *Zaildār* to task for oppressing the Christians, upon which he restored the hide, and promised to hinder their building no more for the future. Remained at Sabzkot over Sabbath, assembling for Divine service in Pīr'āndit'tā's house both morning and evening. After morning service, several inquirers repaired to Karm Dād's tent for instruction and guidance. Sabbath evening collection, amounting to six rupees, was given to the Christians to aid in building their church. They did not understand why it should be given to *them*, and received it reluctantly only after being told that we would expect them to have the house ready for use by the time of our next visit. The little band of Christians here has been increased on this occasion by an accession of four adults and three infants.

"November 6th.—Pitched our tents at Dug'rī. The ladies visited the women of this village, but were not favorably received. A few villagers came to the tent to hear the gospel.

"November 7th and 8th.—Encamped at *Chaurwin'dā*, a village three miles southwest of Philau'rā. Twelve Christians already living here. No Christian teacher here, and the Christians not bearing the best of characters. Showed us their good will by offering us a plate of sweetmeats, with a silver rupee and two fowls, the present being accompanied by a request that we should send them a teacher. Accepted only so much of their present as was necessary to show appreciation of their good will, the money declined with thanks..

Eighteen persons sought admission to the church, but were put off for a time, for good reasons. On the night of the 7th, one of our tents was robbed of ninety-five rupees and a chest of medicine. The village authorities, very probably from malice, charged the theft upon the Christians living there.

“November 12th.—Encamped at *Ban*, where we found eight Christians, who were cold and careless, though supplied with a teacher.

“November 14th.—Stopped at *That'thī*, south of *Pasrūr'*. The head man of *That'thī*, a Muhammadan, refused to sell us supplies of food, fuel, and other necessary articles, and gave us much trouble before we could obtain them. The Christians here are kept so closely at work by their Muhammadan masters, that we are unable to get them together for instruction before night. Earnest inquiry at this place, and some persons waiting to be received.

“November 15th.—Last night Brother *Thä'kur* baptized two men, five women, and one infant. Unable to provide *That'thī* with a regular Christian teacher.

“November 16th.—Pitched our tents at *Churman'dä*. Find here fifteen Christians. Enjoyed a very good hearing, both from the Christians and others who came with them to the preaching. Preached at *Bhar'oke*, two miles south of *Churman'dä*, and were listened to attentively by the Hindus of that village and the two Christians residing there. Preached at *Kot'li*, a mile north of *Churman'dä*, where are three Christians. The women did not come out, but were visited at their homes by the lady missionaries. Returned to our tents at *Churman'dä*, and preached there at night. No teacher at *Churman'dä*, and the Christians not in a satisfactory condition.

“November 17th.—Removed to *Bakht'pur*, two miles north of *Churman'dä*. The four Christians living here are in good heart. Invited by a resident of *Mä'hanwä'lä* to come to his village, but were obliged to defer the visit until our next trip. Passed the Sabbath at *Bakht'pur*, and as usual had public worship in our tent.



REV. D. S. LYTLE.



MRS. BELLE LYTLE.

"Monday, November 19th.—Moved tents to *Nār'pur*, four miles southeast of *Bakht'pur*. Find here two Christians. Opposition from the land-owners very bitter. The Christians through fear kept aloof from us until night, when they ventured to come out a little while. They complain that their employers persecute them and threaten to cut them off from all chance of obtaining their necessary food. Fear they will not hold out under this pressure.

"November 20th.—*Pasrūr'*—stopped over night. Two men followed us from *Bakht'pur*, and showed themselves determined to stand fast, no matter what they should have to suffer.

"November 21st.—Back to *Chaurwin'dā* again. Christians here glad to see us. Public worship at 7 p. m. Baptized five men and nine women. Thursday, November 22d, eleven infants presented for baptism at the close of public worship. Prospected for a school-house site without accomplishing any thing definite. Returned to *Siāl'kot*.

"Second expedition: December 4th.—Left *Siāl'kot*.

"December 7th.—*Bhar'oke* south of *Churman'dā*. On the way here the load fell from one of our camels as he was leaping a ditch, and a few of our things were broken. Found here four Christians who had the notion that on embracing the Christian faith they would reap some worldly advantage—be taken into our employment, or the like—which proves a great hindrance to the work in this place.

"December 8th.—Encamped at *Mā'hanwā'lā*, the centre of a group of smaller villages. Arrived here at 3 p. m. Christians glad to see us. Divine service held at night; the tent full, and audience attentive. Four men from *Dhil'li*, a neighboring village, and a fifth man, accompanied by a Christian from another village twelve miles distant, desire to embrace the Christian religion. Remained encamped at *Mā'hanwā'lā* over Sabbath. Public worship here in tent on Sabbath morning. Walked over to *Dhil'li* and held public service during the daytime, baptizing four men, four women, and seven children, all belonging to one household. Same Sabbath at 4

p. m. in Bāth, one *cos* southwest of Mā'hanwā'lā; baptized three men, four women, and six children. Same Sabbath evening, back to Mā'hanwā'lā again. Divine service at eight o'clock, Rah'mat Masīh' preaching on Matt. x. 22: 'Ye shall be hated of all men for my name's sake.' As he was telling the Christians of Mā'hanwā'lā what persecutions they must expect, one of them, an old man, became so happily excited that he could not refrain from shouting aloud in the midst of the sermon: 'That is a true saying! That is just the way they treat us; they threaten to drive us out of our village!' and the happy old Christian laughed outright with pure satisfaction, to know that the words of Jesus so exactly suited his case. When he heard us singing a Psalm, he said: 'That is one they sing at Mirā'lī,' thus showing the close-attention paid. He was our night watch, and spent his lonely hours singing. Sometimes by extemporizing a little, he showed the prevailing current of his thoughts by humming: '*I'sā Masīh' Khudā' kū Be'tā'*' (Jesus Christ is the Son of God). This old man's wife is as notable a Christian as himself, deprived of sight, but quite intelligent. When the women of Mā'hanwā'lā were visited by our wives and sisters, they pointed to this blind old woman, saying: 'Teach her, and she will teach us.'

"December 11th.—Encamped at *Mango'lā*. The household baptized last Sabbath at Dhil'lī followed us to this place. The gray-headed old man, with his wife, three sons, three daughters-in-law, and his children's children, all sitting down together in the house of God, touchingly reminded us of the old scene acted over again—'Noah and his sons and his wife and his sons wives with him,' entering into the ark. Three Christians at this place before we came. Muhammadans very bigoted, and begin to oppose us as soon as the preaching commences. Refused us supplies until Rah'mat Masīh' made them understand their duty and responsibility in the matter. The land-owners collected a mob and threatened us. When Thā'kur began to take down their names to report to the government, they were afraid to approach our tents. Brought

their Koran, and anxious for a debate. Allow the debate to take place, after they had agreed not to use any abusive language. This opened the way for our men to preach the gospel to many without much interruption. After this the Christians residing here came freely to us; also many inquirers came to us both from this and other villages. Sermon in tent in the evening by Rev. G. L. Thä'kur. Baptized ten men, four women, and four children.

"December 12th.—Reached Man'gä, six miles from Man-go'lä, at 3:30 p. m.—tired. The *Zaildär* brought a present of some rice, and two fowls. The village *Maul'avī* brought out his Koran, and made a good-natured feeble resistance. The land-owners here, having lent seed grain to some of the poor men of the village who afterwards became interested inquirers, took it from them again, and threatened to deprive them of both food and employment should they be baptized. None of them declare themselves at this time. Have hope of their doing so at some future time.

"Saturday, December 15th.—Arrived at Dho'dä, a large town south of Pasrūr'. Stayed over till Monday. Services Saturday evening and Sabbath morning in tent, and Sabbath evening in the *Chūh'rä* portion of the town. Baptized two men, one woman, and five children. These, added to the number of Christians already here, make fifty-four.

"Third trip: February 20th, 1884.—Pitched our tents at Chal. No Christians. Stopped two nights. Baptized one man.

"February 22d.—Again at Sabz'kot. Found the little church building completed. Remained from Saturday till Monday. On Saturday evening took our camp chairs, lanterns and candles with us, and dedicated the new church—singing on this occasion the 127th Psalm. No debt on this church. Land-owners trying to take it from the Christians,—made this the subject of special prayer at the close of public worship.*

* The Christians retain possession of the building in spite of the many false witnesses hired against them, but will have a nominal rent to pay for the site on which it stands.

"February 25th.—Encamped at Jū'wīn, north-eastward from Sabz'kot. No Christians here before our arrival. Baptized two young men. The relatives of the leading man among the Christians at Sabz'kot live here, and show some interest, but are afraid of losing office, and are waiting to see how it will fare with others.

"February 26th.—Tro, five miles southeast of Sabz'kot. A native assistant had reported several families here ready for baptism. Think their faith too weak to face the trials in store for them, and defer the rite for the present.

"February 27th and 28th.—Pinjanke, five miles southwest of Tro. No Christians here before, but our native assistant had preached here frequently, and reported a religious interest. Held divine service in the evening, and baptized eight men."

I have now given brief notes from Brother Lytle's diary, showing the main features of a modern four months' itineration. A few thoughts connected with the subject of these notes will close this chapter.

1st. On such tours a great amount of excellent work is quietly done by female missionaries and their Bible women, among both the Christian and heathen women, not generally mentioned in these notes; so also many talks by our native brethren in their tents and in village huts, and which extend to midnight and later, are necessarily omitted in so brief a record.

2d. The very important question will now arise in the minds of many: "How can these poor people acquire an adequate knowledge of the gospel before their baptism? Are they not received too hastily?"

To this very proper inquiry, I may answer that for thirty years the gospel has been preached in this part of our field by our missionaries and educated native helpers in their itinerations, the districts now yielding the largest returns being the oldest ones, in which the greatest amount of itinerant preaching has been done. And whilst for many years the good seed was sown chiefly upon the upper strata of society, some of it found

its way through to the "good ground" underneath. When the better classes of the natives sat before us to listen, a few of the poorer were generally to be seen standing at a respectful distance behind them. And further, during the last eight or ten years, special pains have been taken in itinerant work to reach the very class from which our converts are now the most numerous.

And then, our native lay workers are frequently sent out over the field unaccompanied by missionaries; these ascertain where a spirit of inquiry is aroused, repeat their visits, teach the inquirers, and report such cases—all in advance of the missionary's itinerations.

Moreover, these people when converted repeat the story of the gospel to others. This very marked and interesting feature of the work may be illustrated by the following beautiful incident: Dr. Martin baptized a man who was unable to read, as is the case with nearly all of these lowly people, and taught him the Lord's Prayer, the Ten Commandments, and the twenty-third Psalm. The convert remaining only a short time with Mr. Martin, went away and was not seen for twelve months. On his return, Dr. Martin reproved him for thus going away and remaining a whole year where he could receive no instruction, and added: "I suppose you have entirely forgotten all that I taught you."

"No," replied the man, "I have not forgotten it;" and to prove this he recited word for word all the lessons which he had learned a year before. Then turning to a neighbor whom he had taught all that he himself knew, he introduced him to Mr. Martin, saying: "He has learned it too." This new disciple then repeated the Lord's Prayer, the Ten Commandments, and the twenty-third Psalm. The unlearned Christian, though entrusted with but a single talent, instead of laying it up in a napkin had faithfully used it, and now returned it with good interest.

In another instance a party of missionaries found more than fifty persons ready to profess their faith in Christ. On making

inquiry, they found that these had acquired their knowledge chiefly from two Christians whom one of the missionaries had baptized in that neighborhood on a previous itineration only a few months before. These illiterate disciples, though unable to read, can hear and understand. They cannot distribute Bibles and tracts among their unbelieving neighbors, but they can and do say to them, "Come." This is what we understand by the "leaven" of our Lord's parable. Marvelously, indeed, is it permeating the masses.

And, lastly, these converts are again instructed and examined by an ordained minister, native or foreign, at the time of their admission to the church.

3d. The attainments of these people before baptism are necessarily very limited. To set up a high standard, and require them to reach it before admission, would, we think, be entirely without Scripture example. They must know Jesus Christ the Son of God, the sinless One, and the only Saviour of sinners; they must know that he came from God, became man, laid down his life for sinners, and now welcomes all, even the poorest and vilest, to come to him; they must turn their backs upon idols, and every religion but that of Jesus, heartily receiving and resting upon him alone, and promising obedience to him. If we are satisfied with them on such simple points as these, we think it our duty to receive them. Some think a sinner ought to acquire a great amount of knowledge, rise to a high standard of good character, and almost attain to fitness for heavenly glory, before our consent to his admission into the school of Christ here below; but we have aimed rather at the simplicity and promptness of Philip, who said: "*If thou believest with all thine heart, thou mayest,*" and of Paul, by whom the jailor "*was baptized, he and all his, straightway.*"

4th. Conversion is not a long and elaborate process, depending necessarily upon intellectual qualifications difficult to acquire, but short and simple. It does not require learning and knowledge so much as a sense of sin, and a willingness and readiness to accept the unspeakable gift. It is thus at-

tainable by the poor and illiterate, who appear to accept the gift easily, promptly and decidedly; whilst the rich hold fast to the world, and the learned stand by their logic.

5th. Those whom God uses to convert sinners are often the humblest of laymen, unlearned and ignorant, filled with the Spirit. Such men seem well adapted to the work—so far as it depends upon their efforts. The most illiterate believer can tell unbelievers the story of the gospel, which, accompanied by the Spirit of God, leads them to the Saviour; whilst the learned preacher, approaching them “with excellency of speech or of wisdom,” may and often does fail.

6th. Mr. Lytle's diary reveals many imperfections in the converts gathered into the Church, among whom are to be found lukewarm, worldly, unconverted members, and some whose outward lives do injury to the Christian cause. We do not wish to make the impression that the native Church is free from such evils. Why should we? Imperfections have pertained to the human side of God's kingdom in the world in all ages, and throughout all regions. It would perhaps be difficult to find a congregation in Christendom without its careless, or covetous, or even its unconverted members. Churches generally have many members who do little for Christ, and but few earnest and active workers. Why, then, should we expect the present case to be an exception? The proportion of drones is less, and that of disinterested and uncompensated laborers greater, among our poor converts than among those outwardly more highly favored; and the number of converts of all classes who give decided evidence of faith and love would, I truly believe, compare favorably with their brethren in Christian countries.

CHAPTER XXXIV.

OUR INSTITUTIONS.

MY original design was to say little about our missionary institutions, limiting my narrative chiefly to an account of direct evangelistic work and its results, especially in the great religious movements among the *Mcg* and *Chuh'rä* tribes. Still, though sensible of my inability to give as satisfactory an account of them as could some of the other members of our mission, I must, for the sake of completeness in what I have undertaken, add to what has already been said of some of our institutions a chapter or two on this subject.

Our institutions are of two kinds—those designed to aid in spreading the gospel among the heathen, and those established for the building up of the Christians after their conversion. Of the former class, after omitting the orphanages—already fully noticed up to the time they were discontinued—I have yet to make a brief record of our schools for non-Christian boys and girls and our Zanā'na Hospital; and of the latter—exclusive of the Industrial School, also discontinued—I will speak of the day-schools for Christians, the Girls' Boarding-school, the Christian Training Institute, and the Theological Seminary.

Boys' Schools, designed mainly to aid in bringing the heathen to Christ: Missions in which such schools are prominent are sometimes spoken of as educational missions, and the plan of disseminating the gospel by means of them is styled the educational method, to distinguish it from the evangelistic method—the more direct publishing of the gospel to the masses in the streets, in the villages, and wherever they will listen.

Our first school of this kind, begun in the city of Siäl'kot in 1856, with its thirty little boys, its primary course of study,

and its small expenditure, has grown until its scholars number nearly four hundred, whilst the course of study has been raised, and the expense proportionately increased. Our Gujrānwā'lā boys' school, from a like small beginning at its opening in 1868, has gradually risen in importance until, with its seven hundred scholars, its ten-year curriculum, and its thorough management, it ranks among the foremost literary institutions in the province. A third school opened in the city of Jhī'lam soon after that station was permanently occupied, not as large as either of the others just mentioned, was closed in April, 1883.

In order to make these schools not mere educational institutions, but thoroughly and distinctly evangelistic agencies, the missionaries have made it the rule to introduce the Bible as a text-book from the very beginning, teaching it to every class and giving it decided prominence in the course of study. They have always opened the schools daily with the reading of God's word and with prayer. As a rule the teachers and scholars have been required to attend the Sabbath-school, and to be present at public worship on the Sabbath. In addition to all this, the evidences of Christianity have been thoroughly taught to the advanced classes from text-books written specially for India.

These Bible and religious studies have been pursued with decided interest by the boys, whose Bible knowledge in many instances has been so thorough that they would doubtless compare favorably with our most advanced Sabbath-school classes in Christian lands.

This Christian training of the sons of the best families in central and influential cities, whence they go forth to occupy prominent places in the legislative, judicial, and executive departments of a great empire, is a work that has powerful charms for many missionaries in India. The Government of British India, having itself engaged extensively in educational work since the year 1853, looks with favor upon mission schools, because of the secular education imparted by them,

and for this reason affords some pecuniary aid to the mission in carrying them on. The officers of the Educational Department of Government periodically inspect and examine the pupils in secular studies only; and young men from these institutions obtain positions in Government service as readily as those educated in Government schools.

For some reason our mission schools for boys—and I believe the same thing is true of mission schools generally throughout India—are popular with the natives themselves; so much so that where they stand side by side with those of the Government, charging the same fees and teaching the same course of secular studies, more scholars are attracted to them than to their rivals, the Government institutions, and that notwithstanding the fact that the Government excludes the Bible from its text-books, and spends money upon its institutions on a more liberal scale than is possible with the missionaries.

In endeavoring to account for this preference, I would say: The thoroughness, faithfulness, and disinterestedness of the work done in a mission school, are in themselves an attraction. Then, on account of the Bible morality taught in these schools, they are seen by both Hindus and Muhaminadans to be better than those of the Government, which afford no text-books on morals. Also, many of the boys become intensely interested in Bible studies and in the Christian religion, as plainly appears from the religious interest sometimes awakened. And I may add that a Christian missionary, foreign or native, managing such a school in a *Christian* manner, naturally attaches his scholars personally to himself. The great attraction, however, if we take into account the views of the parents as well as of their sons, is the superior secular education imparted, and the lucrative situations thereby secured.

These schools have, in the experience of our own mission, resulted in very few conversions. There has often been a religious interest, but rarely have any of the boys confessed Christ before their fellow-men. Year after year, these thirty years, with a few exceptions, the sad record has been made:

"No boys from our school baptized during the past year." Some of our missionaries would be willing to discontinue this method of labor; whilst others, notwithstanding the meagreness of immediate visible results, are willing to continue it in the faith that it will yield a great harvest in the future. Having myself never been very favorable to the educational method, and having had but limited experience in the same, my own views are not to be trusted as a fair and full representation of the sentiments of our mission on this subject; I therefore here insert at length the views of the Rev. J. P. McKee, under whose management the Gujrānwā'lā Boys' School has in the past fourteen years become a grand success, eliciting very flattering notices from the Educational Department of the British Indian Government. Mr. McKee, in his report at the close of 1884, says:

"Our school as an educational institution was never more successful than it has been during the year under review [1884]. The students of our school took more places of honor at the University Entrance Examination than the students of all the other mission schools in the Punjāb' put together, if we except a Mission College that is located at Delhi; and at the Middle School Examination, which is also conducted by the University, our school stood at the head of mission schools. The Government Inspector in his last report says: 'The Gujrānwā'lā Mission School stands among the first mission schools of the province, if not the very first.'

"The present standing of the school is gratifying, and the Inspector's notice of it is flattering, but honesty compels us to report another feature of it that is not so encouraging: During the past year there has not been a single convert from among the students. This is discouraging when we consider the amount of religious teaching and preaching and lecturing that has been done in the school. There has been a good deal of interest manifested by the students in regard to the truth, but we can see no evidence of any one desiring to receive Him who is *the* truth. Now if this state of things in the school proves it a failure as an evangelizing agency, it proves too that the school itself is a failure; for it is for evangelizing purposes that it exists; and if a failure it ought to be closed. That such schools should be closed is the opinion of some whose

opinions should not be thrown aside without careful consideration. However, I must say that I hold an opinion differing widely from this. It is true that if nothing is a success but what brings converts into the Church at once, mission schools are failures. But I hold that we are not so much to look at what will bring individuals into the Church as what will bring India as a whole to Christ. In my opinion the great barriers at the present to the spread of Christianity in India are the ignorance in regard to it, the prejudice against it, and the opposition to it on the part of the parents.

"The boys and girls of to-day who are reading in mission schools will be the fathers and mothers of the next generation, and will be well acquainted with Christianity and its claims, having no prejudice against it except what arises from the natural heart. Schools are doing much to make the saving truth known among the heathen; they are doing much I think to destroy prejudice against Jesus as the Saviour, and to disarm opposition to the spread of the Christian religion; and this kind of work I believe will be abundantly rewarded in the future. It is true that the Church shall have to wait for this reward, perhaps until this generation will have passed away. But the life of a nation and of a Church is long, and they can well afford to wait if the reward is to be rich, and in this case I have faith that it will be so.

"*Schools* are doing a good work that other departments from the nature of things cannot do. They are enlightening minds that cannot be otherwise reached in regard to the claims of Christianity, and are presenting the Christian religion in a much more lovely form than we are able to do in the *bāzār* and *melā* with our necessarily polemic preaching. In the schools we have also a wide range, as we meet the people there from the highest to the lowest, whereas, in the *bāzār* and *melā* we are listened to only by the middle and lower classes. In the schools also we deal with minds that are able to weigh evidence, and that will mould society for coming generations; and it would, I fear, be a sad mistake for us to neglect any opportunity we can possibly find to cast these minds in the mould of Christian truth and purity. That the gospel should be given to the poor is no argument or reason for neglecting others.

"I would not wish to be understood as putting school work before preaching, nor even on a level with it; but I think it is far too important a work for the Church to abandon now, or even in the near future. I know and feel that there is a great

temptation to abandon the school work for preaching. Every church is demanding results from her missions, and considers there is something wrong in her workers if results are not forthcoming. Now it is an admitted fact that nearly all the converts from heathenism are the result of the direct preaching of the Word; very few, indeed, could be claimed by the schools; and this has a tendency to make missionaries betake themselves to the work that will produce the thing demanded, sometimes to the neglect of other important matters. And again, there is a desire, a strong desire, in most men, to see some fruit of their life's labor while yet in the flesh, and this almost universal desire has a tendency to make men abandon school work whose fruit must be in the distant future, for that kind of work which will yield immediate results, and we dare not censure those who do so; but I must honor the man who can labor away in mission schools, and look for the fruit of his labor to a generation that will come after he has left this stage of action. There are men in India who have spent their lives in mission schools and have seen little fruit result from their labor, and are we to conclude their lives have been a failure? Some come to such conclusion, but I am persuaded this is very far from being correct."

In conclusion, I will give briefly some views urged on the other side of the school question: First, viewing the subject practically, we find that scarcely any souls have been converted as the result of this method, whereas many are being converted by the direct preaching of the word; it is therefore better to work by the method which receives the blessing—to cast in our nets where the fish are likely to be caught. Second, looking at it from a military standpoint, the educating of men is like the drilling of soldiers. If a British officer should enter Russian territory, there to drill an army of Russians, in the hope that some of them would enlist and fight loyally for the Queen of England, we would all pronounce his course unwise, and say that he had better enlist them first and drill them afterwards. So men should be first enlisted under Christ's banner, and *then* trained up to power and efficiency in our institutions of learning. Third, contemplating the subject scripturally—"It pleased God by the foolishness of preaching to save them that believe."

True, the gospel is preached in these schools; I can myself testify that some of the most enjoyable preaching intellectually that I have ever done, was to the appreciative audiences composed of the hundreds of educated boys and youths in our mission schools; but the *school* took the "foolishness" out of my preaching, and made it savor of the "wisdom" which the Greeks seek after, and it failed to be the power of God unto salvation to my hearers. The educational method of bringing sinners to Christ favors the doctrine that literary and intellectual attainments are necessary prerequisites to their coming to him for salvation. An opinion very much like this is widely entertained by the natives, many believing that book learning is a necessary antecedent to entering upon the way of everlasting life; but this seems clearly disproved in the first chapter of First Corinthians, from the 20th verse to the end.

Finally, in reference to bringing the whole of India, and I may add the whole world, to Christ, is it not the best way to begin with individuals, some of whom will on their conversion tell the glad tidings to others—like the woman of Samaria, whose report led "many of the Samaritans" to believe? And if we patiently persevere in thus spreading the gospel leaven, encouraging every new convert to go and do likewise, and trusting to the Holy Spirit's influence, shall we not by and by see the whole lump leavened?

A large share of the expense of our Gujrānwā'lā Boys' School is met by the fees regularly paid in by the scholars; and it is the opinion of Brother McKee that the day is not far distant when these fees, together with the aid afforded by the Government, will defray the whole expense, without being supplemented by mission funds.

Girls' Schools, designed mainly to bring the gospel to the native women, both directly in the schools themselves, and indirectly by opening up and preparing the way for Zānā'nā work:

The Government of India has done much for the education of boys, and little for that of girls; and strange as it may seem,

some of our most devoted Christian educators could wish that it had done even less than it has for the education of either of the sexes. The neutral policy of the Government in regard to religion is interpreted to exclude the Bible from Government schools, and as far as possible reject its light from their course of instruction. Science is freely taught in these schools, by which the old religions of the country are undermined—this being, doubtless, quite consistent with the neutral policy—whilst a new religion is not offered to take the place of the old one. A natural result of this is a large and increasing number of educated natives having no religion—mere atheists. Even the heathen parents themselves abhor the thought of their sons and daughters becoming *be-din* (without religion), and prefer, as some have said, their children to remain ignorant, or to become Christians, rather than to deny the existence of God. These facts furnish one of the strongest arguments in favor of Christian vernacular education for both boys and girls.

In favor of the education of girls, there are special considerations:

The close seclusion in which many of them live, keeps them in a state of ignorance—almost slavery—and perpetuates their superstitions. They cannot, like their brothers, go out to hear the gospel, nor can the missionary carry it to their homes; they have no prospect of earning money by means of an education, as have the boys, and their parents do not care that they should be taught; and being unable to read, they cannot, like many of the other sex, learn the glad tidings of a Saviour through Bibles and tracts, should these even find the way into their secluded homes. Their isolation and ignorance together thus prove a most effectual barrier between them and the light. At the same time the influence of a heathen mother, in moulding the moral and religious character of her children, is supreme. In Christian countries the father, who meets his children at least around his table at meal time, takes some part in their training; but in heathen India, where his food is eaten,

his company entertained, and his amusements and pastime enjoyed apart from the female members of his household, he leaves the little ones to the mother, who thus becomes the moulder of their tender minds, and the strongest supporter of India's false religions—and that mainly because of her seclusion and ignorance. Painfully indeed did the missionary view this almost hopeless bondage of poor India's benighted mothers and daughters, searching eagerly for some way to break through the barriers, and let in upon them that light which alone could set them free. Girls' schools, chiefly within the last twenty years, have been established with this grand object in view, the immediate aim being, not to give the girls a high secular education, but to teach them to read, place the Bible in their hands, bring them into contact with Christian influence in the school, and through the school to introduce to the *zanū'na* the living Christian worker with her Bible.

When in 1868 our sisters entered upon this work—a work which men could not accomplish—they did so fully aware of the formidable difficulties in their way, well knowing that the girls themselves, unlike their brothers, were far below the point of desiring an education; whilst the parents looked upon it as not only unprofitable, but a positive evil—tending to render their daughters lazy, talkative and insubordinate; but they, nevertheless, undertook the work with the clear conviction that the gross ignorance and superstition of the native women were the greatest existing hindrances to the progress of the gospel, and must if possible be removed. At the same time the mission expressed the hope that in India, as in other lands, the gospel would yet meet with its greatest success among the women, and hailed with delight the fresh interest in this branch of the work then springing up in the church at home, resulting in the sending out of two more female missionaries after a delay of fifteen long years.

Connected with our girls' schools in Gujrānwā'lā have been the names of Mrs. Barr, Mrs. G. W. Scott (deceased), Miss E. Calhoun, Miss C. E. Wilson, Mrs. McKee, and others; in Siāl'-

kot the names of Miss E. G. Gordon, Mrs. Eleanor Gordon, Miss McCahon, and others; and in Jhī'lam those of Mrs. Bose, widowed daughter of the Rev. E. P. Swift, and Miss E. D. Anderson. These all have faithfully performed a great amount of difficult work, which, though not attended with much display, is none the less important, and doubtless acceptable to the Master. I will here give a short account of the rise and progress of the oldest of these schools only—those of Gujrānwā'lā, briefly alluding elsewhere to those of other stations.

In opening girls' schools in Gujrānwā'lā a great difficulty met at the threshold was the utter repugnance of native parents to allowing their daughters to go abroad, it being thought highly improper for girls, above eight years of age, to venture unaccompanied outside of their homes; how then could they be gathered into schools?

Miss Calhoun met this difficulty by the aid of a time-honored custom, which permitted poor widows to go about the streets in search of food and employment, whilst the people counted it not only a duty but a work of merit to aid them in procuring a precarious livelihood. A number of these widows—one for each little school—were hired to go daily to the families in their respective districts and gather the girls into the school. For this service each widow was paid eighty cents a month, which was at least as much as she could expect from her charitable heathen neighbors. A widow thus supported begged of the parents as a personal favor to allow their daughters to accompany her a few hours daily to a school opened in the neighborhood, while she made herself responsible for the girls during their absence from home. These widows are styled "callers," and are a necessary part of a girls' school.

In order to succeed it was necessary to employ teachers of the same religion with the parents, and bearing, in the estimation of the same, an unblemished moral character, and to secure school-rooms located in retired streets near the homes of the scholars.

Teachers and scholars, callers and school-rooms, having been

secured, ten schools, with an average of thirty girls in each, were opened in the city of Gujrānwā'lā, and the task was entered upon of training inexperienced teachers, keeping them and the callers at their work, and imparting religious instruction in these many places widely scattered over the city. But the girls refused to receive a book from the *hand* of the missionary; it must first be laid upon the ground until purified from her touch, then only would they deign to pick it up. They would not touch her person or dress, nor allow her to touch them. The Hindu girls would not sit on a mat or carpet any part of which was occupied either by the missionary or by one of their Muhammadan school-mates. If any gentleman should visit the school, the girls would immediately be withdrawn by their parents. It was regarded as immodest for the girls to learn to sing; and, finally, the custom of marrying at a very early age generally removed the girls from school before they could do much more than learn to read. In short, the rulers of darkness seemed in every possible way to have barred out the light from the female portion of the population. In view of the shortness of the period during which the girls were permitted by their parents to attend school, the New Testament was placed in their hands as soon as they were able to spell out the words, and easy Scripture lessons, such as the Lord's Prayer and the Ten Commandments, were taught orally to the younger scholars before they were able to read.

By the divine blessing on the patient, prayerful and persevering efforts—specially of Miss Calhoun and Miss Wilson—many of the obstacles, which at first appeared formidable, have been gradually and entirely overcome, and this branch of work in Gujrānwā'lā has reached a very prosperous and satisfactory condition. The girls now love their lady teachers, and regard their touch quite as pure as that of their own mothers; Hindu and Muhammadan girls, and their Christian teachers, all sit on the same mat. Missionary and other gentlemen freely visit the schools, listen to the singing, and catechise the girls on their studies, both religious and secular, whilst the parents per-

mit their children to attend school for a longer period than at the first.

Not satisfied with this, the lady missionaries have undertaken work still more aggressive, with a success which has excited the admiration of many visitors. Believing that the highest moral effect on the girls, and especially on the community of Gujrānwā'lā, could not be attained by ten or twelve small isolated schools distributed over the city, they sought to assemble all the girls, at least occasionally, in some central place. But how could such a thing possibly be done when parents were so timid about sending their daughters to private school-rooms only a few steps from home? And supposing this difficulty to be removed, how could a suitable hall be secured?—for girls' schools had not risen to sufficient importance to be allowed anything better than open sheds and courts in which to meet; or if driven from these by rain or heat, they could only avail themselves of small dark native rooms, without proper ventilation, constructed in the form of a clay box with an open side turned downwards, having a solitary small opening at one side for ingress and egress. But when women undertake a good work, trusting in God—and they are more apt to trust him than are those of the stronger sex—they are pretty sure to succeed. A desirable site was first secured in a central part of the city, upon which a suitable building has been erected. Into the commodious apartments of this building the teachers and callers of the ten schools were first persuaded to assemble on Saturdays for Bible study. Then they were prevailed upon to bring with them their more advanced scholars. Next they began to attend these Saturday meetings accompanied by their entire schools. And finally a higher school was organized at the central building, to which girls from the lower schools, when sufficiently advanced, were promoted, to the aggregate number of about fifty a year.

The results of these labors in Gujrānwā'lā, so far as realized, are given quite recently by Miss Wilson as follows: "The fruits of our work," she says, "are as yet not apparent in many

converts, but in other respects are very gratifying. There is now a strong desire for education among the women and girls of Gujrānwā'lā, which will not be suppressed; old prejudices against us and our religion are removed; we have the confidence of all classes, who believe that we desire their highest good. These schools have opened the way for the visitation of three hundred *zanā'nas* in Gujrānwā'lā, whose inmates are now either learning to read, or listening to the gospel as taught by Miss McCullough and her two assistants; the Bible is believed and its truths treasured up in the hearts of many of our pupils, hundreds of whom have acquired a good knowledge of the Scriptures, which are able to make them wise unto salvation; and when their husbands* are prepared to come out and confess Christ, these girls, instead of deserting their husbands and mourning them as dead, will be ready to come out with them, rejoicing in the privilege."

A school for girls of the *Chul'rā* caste was opened in Gujrānwā'lā, in which Miss Calhoun and Miss Wilson became deeply interested, a number of the scholars soon learning to read the New Testament, and showing a decided preference for it above other books. The following incident will serve as an illustration: Miss Wilson having given one of the girls a book on natural history, asked her some days after how she liked it. The girl, not wishing to offend her teacher, hesitated for a while to answer Miss Wilson's inquiry, and then said: "This book is of no account; it is all monkey, monkey, and not God's word."

Our Zanā'na Hospital in Gurdās'pur.—This hospital for women and children, established for the same general object as the schools just noticed, and a much younger institution, will now be briefly noticed; but I must not forget to introduce Mrs. Johnson and Miss Gordon, who established and carried on our only institution of the kind.

Mrs. S. E. Johnson, whose maiden name was Sophia Eliza

* It should be borne in mind that the betrothal of girls in India at a very early age, has the same binding force as marriage with us.



MRS. SOPHIA F. JOHNSON.

Watson, was born of Christian Eurasian parents at Bare'li, India, on the 16th of March, 1852. She was educated at the Boarding School of the American Presbyterian Mission in Deh'rā, and at the Mussoorie school, serving afterwards in the former as an assistant teacher for two years. At the age of sixteen she made a public profession of religion, uniting with the church at Deh'rā, under the pastoral care of the Rev. R. S. Fullerton. Her interest in the mission work was evinced by her collecting a considerable portion of the building fund for a mission church in Gurdās'pur, visiting for this purpose several principal cities in the Panjāb' at her own expense. Subsequently, on the 1st of February, 1877, she was employed at the Gurdās'pur station as a Zanä'na worker.

Miss Euphie E. Gordon was born at Siäl'kot, India, on the 12th of February, 1858, where she learned to read without enjoying the advantage of a regular school. Accompanying her parents to America early in 1865, she attended school two years in Belmont county, Ohio, and a like period in Philadelphia, after which she pursued her studies in Cedar Rapids, Iowa, nearly completing the course at the High School. Then she returned with her parents to India, sailing from Philadelphia, with others already mentioned, on the 7th of October, and arriving at Gujrānwā'lā on the 10th of December, 1875. After arriving in India, a few years were devoted to teaching her younger sister and brother, and acquiring the Hindustani and Panjāb'ī languages. Then, after assisting Mrs. Johnson for a time in her mission work, she was appointed a missionary by the Board of Foreign Missions from the 1st of January, 1881.

Mrs. Johnson began *Zanä'na* work by visiting the sick, Bible and medicine in hand, ministering to the relief of sufferers in simple cases requiring no professional skill. On one of her visits to the sick in Na'bīpur, a village near Gurdās'pur, Em'nā, a daughter of the Lambardār, became personally attached to her, and being a fair scholar, undertook to gather the girls of her village together for the purpose of teaching them. In

this little school Mrs. Johnson and Miss Gordon, in addition to teaching the Bible daily to the girls and women of the village, organized a Sabbath-school. Within two years Em'nā and another Muhammadan young woman, Fa'zal Bī'bī, professed themselves Christians, upon which the Muhammadan relatives and acquaintances, far and near, became greatly enraged, threatening us with violence, and in one instance making an unprovoked assault upon an innocent man who had no connection whatever with these conversions, except that he was a Christian, and who lived some dozen miles distant from Na'bīpur. The little school was broken up, and Em'nā, yielding to the influence of her relatives, apostatized.

This excitement having died away, twelve months later, on the occasion of Fa'zal Bī'bī's marriage to a son of Mr. Clement, all the honorable native gentlemen of Gurdās'pur, both Hindus and Muhammadans, attended the wedding, the latter seating themselves at the same table with Christians, whilst the former merely asked us to gratify them by permitting their dainties to be served them in a separate room, at the hands of a Hindu attendant—all this going to illustrate the manner in which prejudices are retreating before the forward march of Christian light.

Early in the year 1880, two doors east of our church in Gurdās'pur, a dozen small rooms with a court in the centre, built of sun-dried clay, and used formerly as the *zanū'na* of a native gentleman, was secured by us at the small rental of two dollars and forty cents a month, with the design of opening a girls' school. To the establishing of this school the citizens were most heartily agreed, *provided the Bible should be excluded*. As we could not agree to exclude the Book of books, the project was abandoned.

As Mrs. Johnson and Miss Gordon considered the various methods adopted for reaching the women of India, they decided upon the plan of carrying relief to the poor sufferers as the best. Was there not a loud call for such a work of mercy among the poor, ignorant, superstitious women, trusting to

their mercenary priests and silly charms, and among the wealthy secluded women who would suffer and die rather than be visited by a doctor? Would not the kind hand that relieves distress be welcomed in every afflicted home? Would not the loving and compassionate healer effectually commend to the relieved sufferer the love of the compassionate Saviour himself? And did not Jesus go about all the cities and villages, preaching the gospel and healing every sickness and every disease among the people, commanding his disciples to do the same? These and such like considerations having been duly weighed, the same rooms which had been leased for a school were fitted up for a hospital, with its dispensing room, sick wards, kitchen and bath; beds and bedding for the accommodation of ten patients were procured, a stock of medicine and other hospital requisites were purchased, and on the 17th of September, 1880, the *Zanä'na* Hospital was opened for the admission of patients and the dispensing of medicines. The sick came from the city and surrounding villages, eagerly seeking for the hospital, which required no advertising—not even a sign at the door—until the number was as great as could well be accommodated.

Devotional exercises were conducted in the hospital daily, and a Sabbath-school was organized, both of which were voluntarily attended by the inmates, who often manifested special satisfaction at hearing their own names mentioned in prayer.

A yearly average of over one hundred patients, gradually increasing from year to year, received treatment in the hospital, besides an average of two thousand more who merely received medicines and treatment at the dispensing room.

These patients, from city and village, rich and poor, and whether living in seclusion or otherwise, after the kind treatment they had received, were found ever ready to open their doors to those who had relieved their bodily ailments, now when they came to visit them with Bible in hand. Among the *zanä'nas* opened by this means were some in regard to which other methods had long been tried in vain—even men

noted for their public opposition to the gospel, on seeing their suffering wives and daughters relieved of their painful and dangerous maladies, gratefully welcoming to their *sanā'na*s the missionary, their benefactress, with her Bible.

From among the patients two young women professed their faith in Christ and were baptized; and a poor old woman professing a desire to receive baptism, was only prevented from doing so by her relatives removing her, though afterwards turning her out to beg or starve. Of the indirect beneficial results of this institution, I may mention the fact that every woman treated in the hospital learns *something* about cleanliness and the care of the sick. So wretchedly ignorant are they in regard to these important matters, that even after a few days of hospital life they carry away a treasure of new ideas, which can scarcely fail to bring comparative health and happiness to their cheerless homes.

As funds were necessary to carry on such an institution, the important question arose: "Shall we accept fees—if not from the poor, at least from those who are abundantly able to pay for both treatment and medicines?"

After this question had been considered in the light of our Lord's example, and in the light of the experience of some missionaries who have taken remuneration, it was decided in the negative. To require patients to pay charges would, it is believed, essentially change the character of the institution, reducing it from a mission hospital to the level of a worldly business firm, utterly destroying its moral influence, which is the grand object of its existence, disobeying the Master's command: "Freely give," and instead of opening the *sanā'na*, effectually closing it against the missionary and her Bible.

The annual expenditure for medicine, rent, food, clothing, and service, amounted to nearly four hundred dollars, about one-half of which was given from the general funds of the mission, the remainder being contributed chiefly by beneficent Christians in India, whilst a little was added to this in the form of thank offerings from the patients themselves.



MISS EUPHIE E. GORDON.

This work, growing from year to year, and having passed the period of mere experiment, Mrs. Johnson and Miss Gordon, experiencing the difficulties and responsibility of carrying it on with only the limited knowledge of the healing art which they had been able to acquire under great difficulties, came to America, and entered the Pennsylvania Woman's Medical College in Philadelphia, in October, 1885, closing the *Zanä'na* Hospital until they should return to India after receiving a full course of medical training.

CHAPTER XXXV.

OUR INSTITUTIONS CONTINUED.

HAVING noticed in the preceding chapter those institutions designed mainly to bring sinners to Christ, it now remains to give an account of those established for the purpose of building up the native church. These institutions, naturally coming into existence only after there was a native church to need them, are comparatively new, and their history shall be recorded with brevity. The principal institutions of this class are the Theological Seminary, the Christian Training Institute, the Girls' Boarding School, and Village Schools.

The Theological Seminary.—From the prominence given throughout this narrative to our *illiterate* native workers, and to the manifest and abundant divine blessing attending their humble labors, some may draw the conclusion that we regard the education of a native ministry as unimportant and even unnecessary. Such a conclusion would be wrong, since we have ever, both in theory and practice, recognized the necessity of having at least some of our workers thoroughly educated. The unlearned pious men, to whom we have given, justly as we believe, great prominence, whilst eminently successful in carrying to their poor brethren the glad tidings for their conversion, are utterly incapable of giving the converts a thorough course of instruction. On the contrary, we have always felt it necessary to carefully instruct such workers themselves, superintending and directing them in their good work, and following up their labors by supplying the converts with well-trained teachers to the utmost of our ability. Whilst devoutly thanking God for the “unlearned and ignorant men,” “filled with the Holy Ghost,” who “spake the Word of God with bold-

ness," so that "much people was added unto the Lord," we supplemented them with others who were brought up "at the feet of Gamaliel." Whilst we prayed the Lord for an eloquent and fervent Apollos, and endeavored to recognize him when sent to us, we encouraged our Priscillas and Aquilas, who "took him unto them and expounded unto him the way of God more perfectly."

Deeply impressed with the necessity of a thoroughly educated native ministry, we undertook, while yet few in number and overwhelmed with other work, to train up such men as the Rev. G. W. Scott, E. P. Swift, and G. L. Thä'kur, with whose history the reader is already familiar. In 1872 we had three youths pursuing their literary studies with a view to entering the ministry, involving the necessity of providing in some way for their theological training. In 1876, a still larger number of young men were anxiously seeking how they might be thoroughly qualified for the sacred office, whilst the daily increasing work imperatively demanded the services of trained men.

The mission having in December, 1875, been strengthened by the return to India of Messrs. Barr and Gordon, we began to think it possible for some of our number to devote a part of their time to the systematic instruction of these students; and the Presbytery, without waiting to erect a Seminary building, elected the Rev. J. S. Barr, D. D., Senior Professor, with two others to assist him, designating a four years' course of study, chiefly in systematic theology, church history, and the Bible, to be taught during the hot season when itinerant work in the country was impracticable. In April, 1877, the Theological Seminary was opened on the south premises with nine students, eight of whom were from among our active workers, the ninth being connected with our neighbor mission of the Church of Scotland.

The difficulties were many; without any preparatory department, the literary attainments of the students were so very unequal as to render classification impracticable; few suitable

text-books in the vernacular were available; each professor having important work in his own district, for which he was responsible, was obliged to leave it unprovided for during his absence; and the students being pressingly needed for the ever-increasing work, could be spared to attend the Seminary in the hot season only, an arrangement which severely affected the health of those who taught in this institution. Notwithstanding these and other difficulties, four of the students completed their course, and were licensed in January, 1882, three in January, 1883, and one in April of the same year; whilst others have the prospect of licensure in the early future, mention of the most of them having already been made. As but few students were admitted from year to year to fill the places of those completing their course, the number fell as low as five in 1882, and still lower by the graduation of some of these in the following year. At this point several important changes were made, greatly to the permanent advantage of the institution, the first and chief of which was the addition to our band of a missionary whose whole time should be devoted to the Seminary and work immediately connected therewith. The personal history of this brother will be given briefly in the following sketch:

The Rev. Robert Stewart, D. D., one of the six sons, and eight children, of James Harris Stewart, M. D., of Allegheny City, Pa., by his first wife, Jane Abigail Fuller, was born at Sidney, Ohio, on the 31st of January, 1839. After the death of his mother, which took place when he was in his fourteenth year, he made his home in Allegheny City with his uncle, J. H. Stewart, Esq., and his aunt, Miss Mary Stewart. To this pious aunt he owes more, perhaps, of all that is precious to him, than to any other individual with whom he was associated in the formation period of his life.

For many generations back Dr. Stewart's ancestors were American, none of them migrating to America less than one hundred and twenty-five years ago, and many of them crossing the Atlantic more than two hundred years ago. All, so far as

known, were religious people. His father's great-grandfather, Thomas Harris, was born in the year 1697, and died about the year 1803, after having thus seen three centuries. Thomas Harris' grand parents were driven from Scotland to Ireland by religious persecution. Brother Stewart's mother was of Puritan descent.

After his graduation at Jefferson College, July 31st, 1859, some two years were devoted by him to teaching. Whilst thus employed in Kentucky, the American civil war forced his return to the North, after which he was for six months the Principal of Williamsburg Academy.

In the autumn of 1861 he entered our Theological Seminary in the city of Allegheny, from which he was graduated in the spring of 1865, having on the 12th of April, 1864, been licensed by the Presbytery of Allegheny.

From the 1st of July, 1865, to the 1st of July, 1866, he filled an appointment as stated supply in the congregations of Ashland and Savannah, Ohio; after which he labored about two years as a home missionary in Dayton, Ohio, where he was ordained *sine titulo* by the First Ohio Presbytery on the 9th of November, 1866.

In the summer of 1868 he was sent to Davenport, Delaware county, N. Y., where he labored in the new organization at that place as stated supply for one year, and afterwards as regularly settled pastor for three years.

In 1871 he was elected by the Synod of New York Professor of Exigetics and Homiletics in the Newburgh Theological Seminary, his election being confirmed by the General Assembly at Washington, Iowa, in the following May. He began his work in the Seminary on the 1st of October, 1872, pursuing it until October, 1878, when, for financial and other reasons, the Synod deemed it wise to close the Seminary, at least for a time. The degree of D. D. was conferred upon him by Westminster College, and also by Washington and Jefferson College, in June, 1875.

While laboring at Newburgh, he was appointed to prepare

notes on the international series of lessons for the Sabbath schools of the United Presbyterian Church; and being more than ordinarily successful in this work, was re-appointed on various subsequent occasions, receiving for his services in this department thanks from successive General Assemblies.

After leaving Newburgh, he was solicited by the Rev. W. W. Barr, D. D., to purchase the Evangelical Repository and the Sabbath-school helps of the United Presbyterian Church, and to fill the editorial chair of the same. Encouraged by other warm and judicious friends to enter this new field of usefulness, he accordingly, with an associate, under the firm name of R. Stewart & Company, purchased them and began their management and editorial control in Philadelphia, Pa., in the spring of 1879, efficiently aided in the management by his brother, S. F. Stewart. The titles and general character of the Sabbath-school helps were somewhat changed, and at the request of the General Assembly he added the Bible Teacher Lesson Quarterly, and the Bible Teacher Lesson Card. This enterprise proving successful, at the end of eighteen months, after a continued growth of subscriptions, the combined circulation of all the publications, old and new, amounted to about 57,000, or 78 per cent. more than the circulation of those received from his predecessors. The Board of Publication desiring to obtain control of these magazines, purchased them from Dr. Stewart, whose connection with them ceased on the issue of the November numbers of 1880.

In the spring of the same year he was elected a member of the Board of Foreign Missions, and soon afterwards its Recording Secretary. In the autumn of that year he was selected co-commissioner with the Rev. Dr. Barr, President of the Board, to visit our Foreign Missions in India and Egypt. On this business he left Philadelphia on the 6th of November, 1880, and returned June 29, 1881. This service, with its necessary outlay of money and time, was generously rendered the Church and her foreign missions by Brother Stewart at his own expense.

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The members of our India Mission, becoming acquainted with Dr. Stewart during his visit, greatly desired him to return for the purpose of undertaking the special work of training a native ministry, and passed a resolution asking the Board of Foreign Missions to appoint him to India with this important work in view. The Board made the desired appointment, which was confirmed by the General Assembly of 1881. Accordingly, leaving Philadelphia on the 5th of November of the same year, he arrived at Gujrānwālā on the 7th of January, 1882.

Without any unfriendly intention, as we may charitably believe, against our sister mission in Egypt, our good Doctor, when on his way to India, married, on the 1st of December, 1881, in the city of Cairo, Miss Eliza Frazer Johnston, daughter of the late Rev. J. B. Johnston, D. D., of St. Clairsville, Ohio, who had been working for a number of years as a missionary in Cairo—and carried her off with him from her old to his new field of labor.

On the arrival of Dr. Stewart in our midst, the Rev. J. S. Barr, D. D., was, at his own request, relieved by the Presbytery from the position of Senior Professor in the Seminary, and Dr. Stewart elected in his stead; the latter, however, being engaged during the year in the study of Urdu, the duties of his position were performed during the first part of the year by Prof. Martin, and during the last by Dr. Barr.

Some one being at last secured who should henceforward devote to the Seminary his whole time, untrammelled by other burdens, it became practicable to change the session from the debilitating summer months to the cool season of the year, the change being made in 1883. It also became possible for the new professor, through the number of theological students having been reduced, to devote at least a part of his time to the preparation of much-needed text-books.

The Christian Training Institute.—This institution, essential to the well-being of the Seminary, was established in 1881, and placed under the supervision of the Senior Theological

Professor, its main object being to afford a literary and religious training to promising Christian boys preparatory to their admission to the Theological Seminary. Only a portion of its students, it is true, are expected to enter the Seminary, the most of them stopping short of a full course to engage in teaching and other useful forms of Christian work, and some even engaging in secular pursuits; but the securing of a well-trained ministry is the prime object in view, all others being only secondary.

The question of how much literary training is necessary for young men looking forward to pastoral work among a poor illiterate people is one of the many problems not yet fully settled. Having doubtless made mistakes, we are still cautiously feeling our way, endeavoring to adapt our plans to the condition of the people, rather than to follow out preconceived foreign theories. Our present ideas on this question will appear from the following outline:

Before admission to the Training Institute, candidates are required to pass examination in a three years' primary course, beginning with the alphabet. The course of study, after they enter the Institute, extends over a period of five years, embracing the Urdu and Persian languages, Arithmetic, Mensuration, Algebra, the first four books of Euclid, Geography, History, and Physical Science—the study of Arabic and Sanscrit being optional. For this secular branch of the work a competent native teacher is employed under the superintendent. Aside from these secular studies the candidates, having before their admission committed to memory the Shorter Catechism with proof texts as quoted in the Confession of Faith, are, during the five years' course, instructed in the Bible, the Shorter Catechism with comment, a brief manual of Theology, a work on Divine and Human History, and Christian Evidences, and are expected to take part in the religious exercises of the institution and in the Siāl'kot Sabbath-school. A move has recently been made in favor of introducing the study of English, and extending the course to seven years.



REV. ROBERT STEWART, D. D.



MRS. ELIZA F. STEWART.

The average number of students attending the Training Institute is about thirty. During the short period since its establishment, two of its students have completed their course preparatory to entering the Theological Seminary, twelve have gone forth to labor as teachers and subordinate evangelical workers in our field, three have engaged in similar good work in other missions; whilst some have returned for good reasons to their village homes, and a few have proved unworthy and been expelled. There is every reason to hope that this youthful institution will increase in importance and usefulness with the growth of the native church, and continue to fill the important place in our system of Christian education for which it was originally designed.

The Girls' Boarding School.—The high price of food in the Panjāb', which attended the late Afghān war, together with the dreadful mortality among the poor natives which followed, threw a number of orphan girls upon the charity of our several missionaries; and near the same time the Girls' School of the Church of Scotland Mission in Siäl'kot was discontinued, by which a few of the inmates, supported by members of our mission, were returned to our care. These waifs were collected at the old quarters of the girls' orphanage on the south premises, and placed under the care of Miss McCahon, thus resuscitating in 1879 the institution which for want of inmates had been closed a few years before. The schools for heathen girls in the city of Siäl'kot being unpromising, were closed, giving Miss McCahon the more time to devote to the orphan girls; whilst Miss Gordon, entering the door opened by the late city girls' schools for *Zanā'na* visitation, devoted to this work her undivided time.

The support of the orphan girls was undertaken by beneficent Christian friends in America and India, chiefly by members of the mission. As the times improved the number of destitute orphans was fewer; at the same time, the daughters of native Christian parents being admitted as boarders, the vacancies were more than filled. After three or four years the

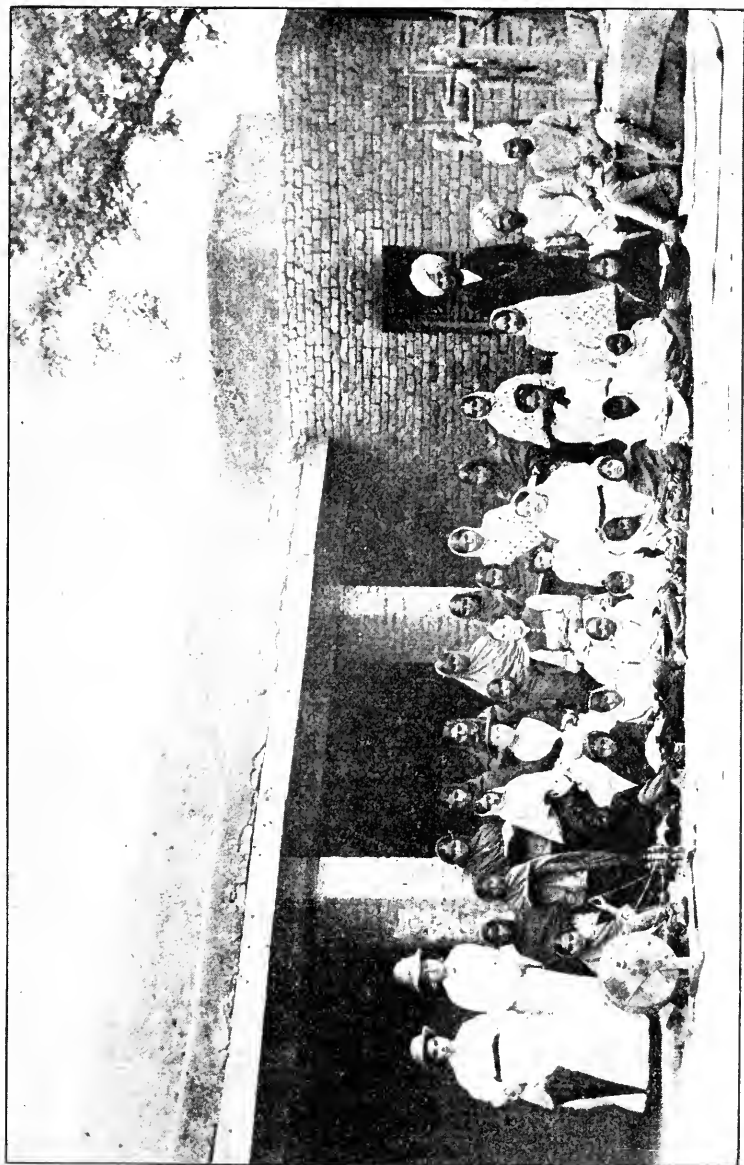
name "Girls' Orphanage" was entirely discarded, and the term "Girls' Boarding School" now more appropriate, adopted in its stead.

The religious, literary and industrial training given in this school does not differ essentially from that of the old "Girls' Orphanage," as detailed in a preceding chapter, the aim being the same—to supply the homes with intelligent and godly Christian wives and mothers, and the mission with efficient workers, and that, if possible, without habituating them to expensive modes of living, which would unfit them for happily and usefully filling the positions which they are destined to occupy in life.

About one-fourth of the students of the Theological Seminary and Christian Training Institute are married men, whose wives and daughters have not generally enjoyed the advantage of good schools. With the view of making these helpmates and their daughters efficient *helpers* in the good work, Miss McCahon formed them into a class, which she taught in connection with the Girls' Boarding School, until the Seminary and Institute were removed from the south premises to a new property secured for them three miles north; this work being subsequently undertaken by Mrs. Stewart.

Day-schools for Christians.—It is necessary to clearly distinguish the day-schools for non-Christians from those established for the Christians. The former, few in number, generally enrolling hundreds of scholars, imparting a higher education, and confined mostly to principal stations in large towns, have been in operation in our mission ever since the year 1856; whilst the latter are small primary schools located in outlying villages, with a dozen or a score of little boys and girls in each, and have been established mostly within five or six years, as the increasing numbers of poor illiterate Christians rendered them necessary. But few of these schools were established previous to the year 1880; since which time they have multiplied, until they now exceed fifty in number.

The great mass of our poor Christians being entirely illiter-



GIRLS' BOARDING SCHOOL AT SIALKOT.

ate, and having neither the means nor the opportunity which others enjoy of obtaining an education, it seems highly important that we should teach them at least to read. The course of study is short and simple, beginning with the alphabet and embracing only what can be studied within the short period of three years. The school-rooms are like the majority of rooms in native villages, built of sun-dried clay, with flat roofs, no windows, imperfect ventilation, and with earthen floors, furnished only with a few coarse mats. The teachers receive salaries not exceeding four dollars a month, and are necessarily of very limited scholarship.

Viewing such schools from a mere worldly standpoint, we may feel inclined to regard them as insignificant. But when we consider that without them the Bible must remain a sealed book to the great mass of the Christians; that every school teacher, as far as possible, performs the work of a Sabbath-school teacher for young and old in the village, as well as a teacher of the day-school, and that only by means of such little primary schools can the future teachers and preachers be brought forward to our higher training institutions, we think their importance can hardly be over-estimated.

From these village schools the children most promising in point of character and talent, after completing their three years' course of study with credit, are promoted to the Christian Training Institute, or the Girls' Boarding School, in Siäl'kot; and thus the primary schools form an essential part of our system of Christian education.

CHAPTER XXXVI.

VISIT OF THE COMMISSIONERS—THEN AND NOW—CONCLUSION.

THE *Visit of the Commissioners*.—The visit of the Revs. W. W. Barr, D. D., and R. Stewart, D. D., to our India Mission in January, 1881, as Commissioners from our Board of Foreign Missions, was an event of deep personal interest to the missionaries and of permanent benefit to the mission. The interest with which we all hailed the arrival of these brethren in our midst may be imagined when it is remembered that during thirty long years this was the one solitary instance in which we were visited by any of our ministers, or even by any of our countrymen. Our field being more than a thousand miles from the route traveled by tourists passing through India, none but those sent out as missionaries ever found their way to us. We being so far out of the world—out of the reach of observation, and, as seemed sometimes a natural consequence, out of mind also—the presence of the worthy commissioners, after they had journeyed ten thousand miles to reach us, was well calculated to cheer our hearts, strengthen our hands, and happily impress us with the belief that we still occupied a place in the heart of our mother Church. As these brethren, after thoroughly acquainting themselves by careful personal observation with our field—our work and our needs—returned to tell the Church what they had seen and heard (their report, indeed, stating that the half had not been told), our people through this report became acquainted with us as never before. Within twelve months after they had been with us, and as a result, at least in part, of their visit, we were reinforced as we had not been in any single previous year; and our Theological Seminary and other important institutions

were better provided with men and means, and placed upon a more solid footing for the future.

Division of Labor.—By the addition to our number, in 1881, of three ordained missionaries and one female missionary, a division of labor began to seem possible; instead of our being necessarily burdened and perplexed with a multiplicity of work because of the fewness of our number, and dragged from one thing to another until our heads reeled again, limits were set to our several spheres of operation and responsibility; a number of us sallying forth into the district began vigorously to reap the harvest now fast ripening, and while thus engaged were not incessantly harassed with the ever-present thought of other important work being absolutely neglected; our native membership and native workers having increased in number gradually for a quarter of a century, but as yet in a semi-chaotic state, were now more thoroughly organized; our working capacity was increased, and the whole mission assumed a more active, healthy and hopeful condition.

Permanent Committees.—In 1883 the Presbytery, in furtherance of the grand object of the mission, appointed permanent committees on Evangelization, Publication, Education, Sabbath-schools, Christian Beneficence, Church Erection, and Statistics; the design being not merely to carry on more efficiently the several branches of the great work, but by placing on these committees natives along with their foreign brethren, to train the ministers and elders of the infant church to take a prominent part in the work, and thus to provide for their eventually assuming the entire charge and responsibility.

The Latest Accession to Our Mission Band.—Miss Josephine L. White, daughter of Thomas A. and M. J. Miller White, the eldest but one in a family of eight children, was born at Grove City, Mercer county, Pa., on the 24th of September, 1858. In 1860 the family removed seven miles north, to Mill Brook, where, at the age of seventeen, Miss White became a member of the Presbyterian church at Amity, Venango county, Pa., and at a later date a member of the Grove City United

Presbyterian congregation, the Rev. W. B. Barr pastor. She was graduated at Grove City College in June, 1882.

From an early age Miss White felt a lively interest in foreign missions and a desire to engage personally in the work; but her way not seeming clear, she indulged in no bright hopes. She and her cousin, Miss Maria White, also of Grove City, who, cherishing an ardent love for foreign missions, is understood to be studying medicine in Baltimore with this work in view—were accustomed to converse on their favorite subject as they met from time to time, and to encourage each other.

That which finally led Miss White to a decision was the pressing need of additional laborers set forth in one of our mission reports. At the close of the memorable year 1883, in which our native membership was nearly doubled, we earnestly appealed to the Church for an addition of six male and eight female missionaries. This urgent appeal, together with the interesting state of the work which led to it, constrained Miss White to write at once to the Board of Foreign Missions and offer her services; after which formal notice of her appointment reached her in October, 1884.

Leaving her home at Mill Brook on the 5th of November, she on the evening of the same day attended a farewell meeting given by the congregation and her numerous other friends and acquaintances at Grove City. On the following morning the members of the Ladies' Missionary Society of Beaver Valley Presbytery, having undertaken her support in India, made their first acquaintance with her at Wampum, and making her the appropriate gift of an elegant Bible, bade her God-speed in her grand work and an affectionate farewell. Soon afterwards she proceeded to Philadelphia, whence she was to sail in company with a sister missionary, whose personal history is as follows:

Miss Mary J. Campbell, the eldest of the eight children of William and Margaret Spears Campbell, of Biggsville, Henderson county, Ills., was born on the 12th of September, 1865.



MISS JOSEPHINE L. WHITE.

In the year 1868 her parents removed to Piper City, Ills., where the Rev. William Morrow was both the pastor and teacher of Mary's early years. In the spring of 1878 the family removed to Mills county, Iowa, where her father died in December, 1880. Here, at the age of fourteen, she was present at a series of religious meetings, held by the Rev. Thomas McCague, for many years a missionary in Egypt. Through the instrumentality of this devoted servant of the Lord, a love for her Saviour, and a desire to become a foreign missionary were simultaneously awakened in her heart. Eight months after the father's death, her mother becoming seriously ill, returned with the family to Biggsville, where she died in October, 1881, seven of the children finding homes among their mother's relatives.

Miss Campbell, after attending school for one year at Biggsville, and teaching some fifteen months at Walnut Grove, near the Ellison church, entered the State Normal School at Bloomington, Ills., with the intention of graduating either there or at Monmouth College.

Whilst entertaining a strong desire to go on a mission to the heathen, she thought herself too young, and appreciated the importance of continuing her studies. The thought also of leaving her brothers and sisters, over whom she had exercised a mother's care, was painful, naturally causing her much anxiety, and leading her to seek advice from her former pastors, the Revs. W. R. Cox and W. J. Buchanan. After a correspondence between these brethren and the Board of Foreign Missions, it was decided by the latter, notwithstanding Miss Campbell's tender age, to send her at once to our needy India Mission. The appointment was announced to her late in October, 1884, after which a pleasant farewell meeting was held at the Ellison church, on the 4th of November, two days before her departure for Philadelphia.

Miss White and Miss Campbell, in obedience to the pressing call, set out from Philadelphia on the 12th of November, 1884, on their long voyage, among entire strangers, reaching

Bombay on the 4th of January, 1885; and on the 9th they arrived at Gurdās'pur, where they were affectionately welcomed by the missionaries there assembled for our usual annual meeting.

The Rev. E. H. Stevenson, one of the oldest of our missionaries, who engaged in teaching after his return to America in impaired health in the spring of 1865, died suddenly from heart disease at Andes, Delaware county, N. Y., September 20, 1879, whilst engaged in teaching a class in the Collegiate Institute of that place. Mr. Stevenson was born at Wagon-town, Chester county, Pa., on the 20th of January, 1820. After his graduation at Delaware College in 1844, he was Principal of Hopewell Academy for four years. Then studying theology at Canonsburg, he was licensed by the Philadelphia Presbytery, October 8th, 1851, and ordained *sine titulo* by the Ohio Presbytery, November 4th, 1852, after which he labored as stated supply to Stowe and Springfield congregations, in Summit county, Ohio, until his appointment to our India Mission, mention of which has already been made.

This brother beloved, colleague of my early mission life, was a faithful, conscientious man of the strictest integrity, and an ardent lover of the foreign mission work, expressing to the writer as late as 1875 an earnest desire to return to India, should Providence open up the way. His death is the first from among the ten foreign ordained missionaries who have labored in our India Mission, and the only one during the first thirty years of its history.

Mrs. Hill, wife of the Rev. R. A. Hill, who after returning from India in 1863, was for a number of years pastor of the Presbyterian church of Princetown, N. Y., died at that place on the 10th of June, 1875. Mrs. Hill, though far from enjoying good health during her 'eight years' sojourn in India, labored earnestly for the good of souls. Having no children of her own, she sought to do what she could for the orphans, already mentioned as being first under the care of Mr. and Mrs. Hill, and afterwards left with the mission on their depart-



MISS MARY J. CAMPBELL.

ure for America. A number of these boys and girls who received from her their early training are now among our valued workers, one of them being an ordained minister. A memorial, far more to be desired than the most costly and exquisite of marble columns, is embodied in the simple and touching message of one of these orphan girls, who from her deathbed sent her love to Mrs. Hill, then far away in America, saying: "I die in faith; and I owe all, under God, to your taking me when a little heathen girl and bringing me to the Saviour."

Elder Chaughat'tä, his death.—This humble child of God, whose history is given in our chapter on "*The Work in Gur-däs'pur*," was rich in faith and eminently successful in winning souls; yet he was "contemptible" in outward appearance, and so poor in this world, as to render his departure as easy as that of a little child. On being asked by a native brother shortly after the beginning of his illness in October last, whether he was ready to depart, he was pleased at the thought, and cheerfully replied: "If it be His will, I am glad to go." He afterwards rallied so far as to be able to attend the monthly workers' meeting, when the brethren, perceiving his fervent desire to continue his evangelistic work, and knowing that he was no longer able to travel about on foot as he had hitherto done, made up a purse and bought him a pony, of which, however, the good man was able to make but little use. On the 20th of December, 1885, Chaughat'tä passed to his rest and his reward—happy man!

The Field Then and Now.—We perceive no change in the hills and mountains, rivers and valleys, fertile plains and sandy wastes; the hot winds are as parching, the rains as drenching, the sand clouds and thunder storms as grand, and the perpetual snows of the Himalayan heights as brilliant and dazzling now as when we viewed them from our observatory on the summit of Kun-nun thirty years ago; and yet those years have proved the land of the five rivers to be in many respects no more exempt from change than are other portions of the world.

The reduced fare has brought the Panjāb' nearer to America.

The long and tedious voyage around the Cape of Good Hope being a thing of the past, we now reach our mission field in six weeks instead of six months, without additional expense—the present fare scarcely exceeding three hundred dollars. The mail, in the comparatively short period of thirty-five days, weekly instead of fortnightly, brings us a letter from our friends in America for five cents, a mere fraction of the old high rates of postage, and for seven cents returns them our answer. The ocean telegraph carries the daily news to the Panjāb' as to other countries.

The one hundred miles of railroad in India in 1854 have grown to be more than fifteen thousand, connecting all the important points of the Peninsula, and bringing our mission field within three days of Bombay and other seaport towns. Many articles of every-day use, which we could not enjoy thirty years ago, are brought within reach and within our means, enabling us, both in regard to food and clothing, to live more as we were accustomed to do in our native land. Excellent Kān'grā Valley tea, good potatoes, peaches, and other fruits and vegetables, are more plentiful and more easily procured now than formerly. Our houses are lighted with kerosene instead of vegetable oils, and the telephone and electric light have found their way into the Panjāb'.

By means of schools, colleges and universities—all in their infancy in 1854—secular education has rapidly advanced, newspapers have multiplied, the "lecture," rarely heard of even two decades ago, has become one of the institutions of India, and many natives are entering the learned professions.

The East India Company being no longer in power, Queen Victoria has been proclaimed Empress of India; local self-government has been granted to the people; the natives, through the public press, criticise the character and acts of their rulers, and zealously discuss politics and war, religion and philosophy.

Though, on the one hand, the Panjāb' is the great wheat-growing province of India, and though artificial irrigation now

increases its productiveness, and railroads distribute the surplus of one district to supply the deficiency of another; yet on the other hand, within the last generation, the population has increased by one-fourth, and wheat has begun to flow from India to Europe; whilst the improvements in agriculture are but trifling, and half of the cultivatable lands lie waste. The struggle, therefore, for a bare subsistence continues as of old, the masses being instantly distressed by high prices; and together with the increase of general intelligence, there is a growing spirit of discontent and unrest.

And also the votaries of Hinduism and Muhammadanism, becoming disgusted with their old systems when exposed to the light of Christianity, yet loath to abandon them, are laboriously arraying them in new and less hideous attire, and setting them forth as *reforms*, thereby affording themselves a new and grand arena for the display of learning and ability, and changing at many points the character of the great contest between themselves and the Christian missionary—all this whilst many from the masses are coming forward and gratefully accepting the offer of the gospel.

The Mission after Thirty Years.—Having followed our India Mission from its humble beginning in 1854–55 through the vicissitudes of thirty years, we shall now endeavor to catch a glimpse of it as it stands at the close of this period, paying, meanwhile, a flying visit to the missionaries, assured that we shall everywhere receive their cordial welcome and bounteous hospitality—only remembering to conform to East Indian etiquette by carrying with us our little roll of bedding.

Beginning with Jhī'lam in the northwest, we find Mr. and Mrs. Scott with their little one (the two eldest children being absent in America), and Miss Anderson, at the mission house west of the city. A ten minutes' walk brings us to the mission church, on the busiest and noisiest street in Jhī'lam. In the ante-room, as we enter from the street, we observe a small stock of books, tracts, and Bibles, and learn that in these infant days of the religious book trade in India, the good Christian

in charge accomplishes more by speaking a word in season to persons dropping in to buy, borrow, or read, than through his petty sales. Passing through into the audience-room, twenty-four feet by thirty-two, we find it somewhat protected from the noise of the street by the intervening room. At the last communion season which I here enjoyed, the number of communicants present was twenty-one out of a membership of twenty-three, whilst there were thirty scholars in the Sabbath-school. This building cost the Church less than one thousand dollars, and the site not half this small sum.

Proceeding to the northern part of the city, we enter a lot consisting of a quarter of an acre, enclosed by a high wall, with a small building—formerly a dwelling-house—in the centre. On the day of my last visit, February 2d, 1885, the sun being veiled with clouds, and the open air preferable to that of the contracted rooms, the scene which greeted me on entering the enclosure was quite picturesque. One hundred or more bright little Hindu and Muhammadan girls, dressed in gay colors, profusely adorned with jewels of gold, silver, and cheaper materials, squatting like Turks on coarse mats spread upon the ground, were as busy as bees with their wooden slates, reed pens, mixtures of red clay and water in earthen ink-pots, and with their primers and books of two languages printed in three diverse alphabets. Over each of the five classes into which the girls were divided, presided a native assistant teacher, seated upon his mat, and near by stood the watchful and responsible callers, whilst half a score of infants imparted to the school, in more senses than one, a decidedly domestic tone. The girls answered questions readily in Scripture history, repeating the story of him who died “for us,” and singing:

“ Though mouths they have, they do not speak,
And eyes, they do not see,”

with a heartiness which evinced but little reverence for dumb idols, one of the girls pertly, but pertinently, remarking, “If

our idols fall down and cannot help themselves up, what can they do for *us*?" As in our other schools of this kind, Miss Anderson's aim in this one is to raise the girls above the traditional idea that they are mere *dan'gars* (cattle), and to lead them to the Saviour, thus bringing light and happiness into their hearts and homes. One of the teachers was an inquirer, enduring the reproachful epithet *Kirä'nĩ*, whilst another, a bright girl of the Brahmin caste, and former pupil in the school, having forsaken idols, declared privately her intention, whatever it might cost, to confess openly her faith in Christ. At the touch of the bell all assembled in the veranda for the usual closing religious exercises, after which each girl, raising her hand to her forehead, respectfully made her *salām'*, and retired as decorously as though trained in London or Philadelphia.

Could Miss Anderson only be always present in this school, through the hot season as well as the cold, and present at the same time in many other like schools which ought to be established, Bible in hand, following her pupils the while into the hundreds of homes prepared by those very schools to give her a hearty welcome, and never failing to devote the cool half of every year to the village women of the district, she would not need to cry for help.

Christians are to be found as yet in but five or six places in Brother Scott's vast diocese; and he would be willing, I have no doubt, to offer parishes containing one hundred thousand souls each, to at least half a dozen new missionaries, after reserving ample territory for himself.

Turning south-eastward towards Gujrānwā'lā, sixty miles distant, instead of trudging along ten miles a day with tents as of old, we take the North State Railway, opened in 1875, and make the journey in three hours. We here find Mr. and Mrs. McKee as happy as we could expect when two of their three dear children are ten thousand miles away. The mission church, which we find on a corner lot after entering the north-east gate of the city, is a substantial brick structure, comprising an audience-room twenty-four feet by forty-four, with a small

gallery, and several class-rooms; the lot at the rear of the building, some seventy feet by one hundred and forty, is almost entirely surrounded by rooms opening toward the court in the centre, the whole property having cost about four thousand dollars. The seven hundred boys of the model school carried on here six days of the week, with its seventeen classes occupying the audience-room, gallery, class-rooms, and often the low flat roofs around the court, afford an interesting spectacle. With their thorough drilling of ten or eleven years in mathematics and languages, enabling them to speak fluently Urdu, Persian, and English, not to mention Panjāb'ī, their mother tongue, and with their thorough Bible and religious instruction, to which a pious elder of the congregation devotes all his time, what a power they would be for good if they would but take their stand on the side of Christ! At the last communion at which I assisted here, fifty communicants were present, many of them from the ranks of the poor in the suburbs of the city, and one of them walking in from his village, ten miles distant, as Brother McKee informed me he was accustomed to do regularly every Sabbath.

Within the east Gujrānwā'lā mission district are two church organizations, a large Sabbath-school, four unorganized centers, a dozen villages in which Christians reside, five day-schools for Christians, an aggregate roll of about three hundred communicants, and over eleven hundred children and youth under instruction; whilst, according to a recent letter, more villages were inviting Brother McKee to preach the gospel to them than he found it possible to visit.

We are already familiar with the Girls' Schools in Gujrānwā'lā, and will not delay our hurried journey by stopping to visit them, but will make a passing call on Miss McCullough, at the home of the lady missionaries of this station. The loss of Miss Calhoun is felt here; Miss Wilson, also, is gone to America for a much-needed rest. What is to be done for those ten schools in the city, with their hundreds of girls? What for those three hundred *Zanā'nas*? What for the many Christian

women in the outlying villages, and for the heathen women also? WHAT, I repeat, IS TO BE DONE?

Brother Swift will receive us gladly at his own house near the city, and will tell us with a veteran's enthusiasm of his itinerations far into the jungles of West Gujrānwā'lā; of the eagerness with which the Gospel is listened to by people of both high caste and low; of his ten villages in which the name of Jesus is already confessed; of his village schools now organizing; of the two hundred Christians or more under his care; and of our Brother Thā'kur's pioneering labors, through which the light of the glorious Gospel of the Son of God is penetrating the darkness of "the regions beyond."

Returning twenty miles by the road we came, and changing cars at Wazīr'ābād', we reach Siāl'kot by a branch railway opened as late as January, 1884. Here, on the south premises, at the oldest house in the mission, we find Miss Gordon, the senior member of our mission band, busily engaged in the Girls' Boarding School. Miss McCahon, the regular principal, being compelled to seek a rest in America, the importance of training these thirty girls—the hope of the mission in more respects than one—demanded attention, even though *Zanā'na* visitation in Siāl'kot must be suspended for a time, and Jhī'lam temporarily deprived of Miss Anderson to relieve Miss Gordon during the hot season. The boarding school is looking forward hopefully to the day when it will occupy better quarters than the old enclosure and its dingy little rooms.

Mr. and Mrs. Lytle, with their only child, live next door. The lithographic press, which originated from the necessity of copying lectures for the theological students, and which has just issued a much needed Panjāb'ī translation of Matthew's gospel, and is daily growing more useful and important, occupies a small portion of Brother Lytle's time; the city boys' school, with some four hundred scholars, which on the Sabbath is converted into a Sabbath-school, together with pastoral labors connected with the church at Siāl'kot, affords him additional employment; the many Christian families distributed in

the villages throughout his district, with the schools for their children, and other work organizing in many places, constitute the most important part of his charge; unless, indeed, we except his thousand villages scarcely yet reached by the gospel, and the important district of Pasrūr', with its Christians in some thirty villages, which being now without a missionary, is an additional charge. Whether or not Brother Lytle would have come to India had he foreseen the burdens that were to be thus early laid upon his shoulders, I am not authorized to say; but I may venture the assertion that he would now gladly accept of help if offered. He thinks that the number of inquirers at the present time in his mission district exceeds that of those who are already Christians.

Proceeding three miles northwest, over ground of sad historic memories, we reach the house occupied by the deputy commissioner in the days of the Sepoy mutiny, now the property of the mission, and occupied by the Senior Professor of our Theological Seminary and Training Institute. Near by we observe newly-built quarters for some fifty students, and in some of the spare rooms of the house, or perchance at times under the shade of neighboring trees, we find Dr. Stewart employed in training his students for the good work of the Lord; whilst Mrs. Stewart is instructing the wives and daughters in a class by themselves. The Seminary and the Training Institute, like the Girls' Boarding School, are looking forward hopefully for the rising up of that substantial and serviceable edifice, which is to afford satisfaction to both professor and student, giving visible form as well as efficiency and permanency to these important institutions.

Both of the children of this mission home are here to gladden the hearts of their parents, the dreaded day for packing up "their little things" apart from those of their mamma, for the long voyage and cruel separation, being as yet in the happily distant future.

Borrowing a conveyance from a brother or a sister in Siāl'kot, we next direct our course eastward to Scott garh, cross-

ing the treacherous Deg, and pitying from the bottom of our hearts the poor dumb animal as he labors through the long tedious mile of deep river sand, more exhausted than by the remaining twenty-five miles of the journey. Here the three bright, intelligent children are as much delighted to see strangers coming to their out-of-the-way place, and as joyous in entertaining them, as are Dr. and Mrs. Martin themselves, eagerly telling us all the latest news of their older sisters far away in America. Three present and four absent, the largest mission family now in the field, make this at once the happiest and the saddest of our mission homes.

The good work among the *Megs* in the Scott garh neighborhood being quite familiar to us already, we will leave this place by passing a few miles southward to Mirā'li. Here Paul Nasā'rali, trained in childhood to serve the cruel heathen goddess Mā'tā, but now an ordained minister and a devoted servant of the Son of God, will give us a cordial welcome. On a recent communion occasion his flock began on the morning of the Sabbath to gather in from villages far and near, not to the church (for they have none), but to the pastor's house, with its small rooms and ample court. No enclosure but this roofless court being large enough to contain the congregation, they must wait for the blazing sun to set behind the western wall. From the early morning the people continued coming throughout the day, seating themselves in groups wherever a little shade could be found, not to gossip, but to learn—not to talk, but to listen; whilst the missionary and native pastor, with their wives and all other available helpers, were busily employed in instructing them until four o'clock, the hour appointed for the communion service. And now, unleavened bread and unfermented juice of the grape having been prepared, and the yard carpeted with coarse mats and borrowed blankets, two hundred and thirty dutiful disciples sat down to eat and drink in affectionate remembrance of the Lord who redeemed them, where but thirteen years before there was not one Christian. Their thank-offering of fifteen rupees consisted partly of handfuls of grain, which were cast in of their penury.

Dr. Martin warms with enthusiasm as he tells us of his dear flock of a thousand Christians, and their children, distributed over his mission district as large as the State of Delaware, in more than one hundred villages; of his thirty village-schools, ten Sabbath-schools, two organized churches, and nearly a score of centres for future organization; of the "great door and effectual opened," the deep, widespread, but quiet, heaven-like movement, and the overwhelming evidence of the Holy Spirit's work; and of the growing influence of the Gospel among the higher castes. If we ask him about the future prospect of the work, he assures us that apostasy among these Christians is almost unknown; that they tell one to the other what they know of the Gospel, and never forget what they have learned; and that whilst the movement pervades his entire district, yet some of the most important recent accessions have been from the immediate neighborhood where it first began.

The worthy doctor, who formerly felt burdened with the responsibility of a million souls, feels now somewhat relieved, since, by a readjustment of boundary lines, his parish has been reduced to over three hundred thousand.

Returning now to Siāl'kot, and taking the train by the way of Wazīr'ābād' and Lahor to Amritsar, and continuing thence north-eastward by the new railroad opened in 1884, we reach Gurdās'pur by this circuitous route easier than by the short, direct route over bad roads, deep sands, and a bridgeless river. Mr. and Mrs. Caldwell, and their little Sarah, will welcome us at the mission home west of the city. A three minutes' walk brings us to the mission church, a substantial brick edifice, with audience-room thirty feet by thirty-three, and two side-rooms, fronting upon a main thoroughfare. Here the congregation of twenty members, and the Sabbath-school of thirty scholars, assemble for worship and instruction, and the people of the city gather to listen. Brother Caldwell tells us that for want of missionaries the Zanā'na Hospital, near the church, is closed, and that he has no city schools to show us, his great

work being in the surrounding district. He justly remarks that his one hundred and twenty-five converts, with four Christian schools, five unorganized centres, and six Sabbath-schools, distributed over a dozen villages of this new parish, together with his systematic efforts to carry the gospel into the some five hundred remaining villages, afford him and his helpers all the work they are able to perform; and we observe that this work, together with the temporary charge of an adjoining mission district, is already giving the youngest of our foreign ordained missionaries the careworn appearance of a man of years.

From Gurdās'pur, proceeding eight miles northward, we enter the now vacant mission district of Pathankot, only to look in upon Awān'khā, a place which awakens precious memories in the bosom of the writer. Here, at a time when Muhammadan opposition was peculiarly intense, a solitary *Chuh'ra* was converted. Soon after followed large accessions, the erection of a little eighty-dollar building, and the organization of a church, a Sabbath-school, and a day-school. Here we dispensed the Sacraments, solemnized marriages, and sympathized with the afflicted. Here, too, we spent our last Sabbath, attended the last workers' monthly meeting, listened to farewell addresses from the brethren assembled from the two mission districts, and received the substantial tokens of gratitude and love, on the eve of our departure for America, March, 1885. One hundred and twenty communicants, with their children, now worship at Awān'khā, where the first convert was baptized on the 9th of March, 1879.

CONCLUSION.—Two and thirty years ago, in our quiet country home on the banks of Wheeling creek, the partner of my life and labors sat by my side as we prayerfully and seriously debated the important question, whether to “go,” or not to go? We decided that our life's work would be richly rewarded by the salvation of one soul. Our faith, “as a grain of mustard seed,” looked forward to little more than a sowing in tears for others of a coming generation to reap in joy. But *now* thirty

years have elapsed and passed into the history of our Church; and when we consider the number of converts and their rapid growth, the thirty-five communicants of the first ten years increasing to seventy in the next six years; then this number rising to one hundred and fifty, or more than double, in the next four years, and to three hundred in another four years; this again to six hundred in the following three years, and finally becoming more than two thousand in the last three years of our history; when we see churches and schools springing up all over our field as fast as we are able to organize and provide teachers, whilst the number of inquirers and applicants is greater to-day than our present working force is able to serve—our hearts swell with emotions which words are powerless to express, and we can only lift up our souls in humble adoration to Him who “*hath done great things for us, whereof we are glad.*”

I now send forth this record upon its errand, praying that it may be accepted and blessed by the Master. If perchance it perish on its way through the press, the labor bestowed upon it will not be fruitless. The very writing of it has already proved to me a blessing. The picture of the past thirty years of our mission, which it leaves vividly impressed upon memory's tablet, with joyous harvest scenes rising in the foreground, brightened into strong contrast by the dark shadows of grief and sorrow and evil days, happily vanishing in the distance, can never be effaced; and this picture is to me a demonstration of the truth, the divine inspiration, and the living power of the Holy Scriptures, more convincing and more precious than all the voluminous logical treatises on Christian Evidences that have ever been written, being throughout its minutest details a very counterpart of what we find in our Holy Book.

But should my story reach the public, and prove in any way helpful to some discouraged missionary; should it prompt some ardent lover of precious souls to go forth into the highways and hedges, at home or abroad, bearing glad tidings to

the poor ; should it encourage some humble believer to invite his unbelieving neighbors to Jesus, and stimulate him to the rescue of immortal souls from death ; should it convince even a few of God's doubting people that foreign missions are *not* a failure, and that missionaries are *not* fanatics throwing away their lives upon a fruitless enterprise ; or should it haply find its way into the hands of some poor weary and heavy-laden sinner, leading him to the same compassionate Saviour who gives rest and peace to the despised *Chuh'ra* of India—should it accomplish these, or such like results, great would be my reward.

My reader may wish to ask before we part: "Do you intend ever to return to India?" Many have made this inquiry, adding with a kindly sympathy: "I think you have done your full share of the work."

My answer to all is: unless the Master shall make plain my duty to do otherwise, I fully intend to return. Judging from the number of converts, my last year in India was more fruitful by far than the first ten. Having sown in tears, and lived to see the harvest plenteous—the laborers being few—what should hinder me now from reaping in joy, while yet able to do my humble share in bringing home a few more sheaves with rejoicing? If I read aright, Christian missions, taken in their widest sense, constitute THE WORK which our Lord, before ascending into heaven, assigned to us as churches collectively, and as Christians individually ; and according as we have done or have not done our part, our lives will in the end be judged by Him to be successes or failures. May the word "failure" never be written upon my latter days!

Permit me now, dear reader, to ask *you*: are you doing your part—somewhere, somehow—in the great work? If so, do you think of deserting the enterprise? or would you advise others to desert it? I have never heard an affirmative reply to these inquiries from any one heartily enlisted, and do not expect such a reply from you. But if, on the contrary, self-denial for the extension of the Redeemer's kingdom is

wanting; if you have neither gone forth yourself, nor sent others, nor even invited an unbelieving soul to Jesus, are you satisfied with yourself, and are you willing to run the risk of being a failure? Oh, my dear friend, rise up and work while it is day! Do we owe *little* to Him, who though rich, for our sakes became poor? Is there no reward for the laborer here—no crown of glory hereafter? Mere passive Christianity will bring you little joy, will provoke the contempt of the world, and will ascribe but doubtful honor to the King of glory. Pray: “Thy kingdom come,” as heretofore; but *believe*! No mere imaginary Empire is that which furnished the constant theme of our Lord’s discourses and parables; it is the most real and glorious of all things, compared with which the empires of this world, with their boasted magnificence and gorgeous display, are but as the wind-driven chaff is to the everlasting mountain, destined to fill the whole earth; for

“God the Lord all empire owns,
And rules above all earthly thrones.”

Yet, such honor has the King conferred upon you and upon me, that only when we awake from our indifference, and going forth—

“The Lord’s redeeming grace proclaim,”

will his kingdom come. For the heathen cannot believe and be saved until they hear; they cannot hear without a preacher; and the preacher cannot go until he is sent. We must be sent, and we must go, and *then*

“Earth’s utmost bounds shall hear and turn.”

Yes, we must cease to missionate sentimentally, and we must work; we must set up our banners in the name of our God, and marching forth in bands and troops—

“Tell all the world His wondrous ways,
Tell heathen nations far and near”—

making the moral deserts of the earth resonant with the glad tidings, until it can be truly said:

“The great salvation of our God
All ends of earth have seen.”

Must your labor and mine be in vain?

Nay, verily! not in vain. Can we but sow in faith, though
it be in tears—

“He'll come like rain on meadows mown,”

“and they of the city shall flourish like grass of the earth.”
A quarter of a century ago, when a mocking heathen, Sanbal-
lat-like, said to one of our early converts: “Lo! you Christians
are but a handful, whilst the whole world is filled with us Hin-
dus and Muhammadans; what can you accomplish?”—the
convert smiled, and pointing to a plowed field, said: “Behold!
that bare field, in which not a blade of grass is now to be seen,
when God sends rain from heaven a single night will cover it
with green.”

In vain? Though a thousand years are with the Lord as
one day, yet his time for favor—his set time—will come. Yea,
it *has* come; and we have but to turn our eyes toward yonder
distant land of the five waters, and upon our delighted vision
bursts the joyous scene of which the prophetic bard, three
thousand years ago, so sweetly sang:

“On hill-tops sown a little corn,
Like Lebanon with fruit shall bend.”

And now, lest selfish pride rise up within us to mar the good
work, let us ever pray: “Not unto us, O Lord, not unto us,
but unto thy name give glory, for thy mercy, and for thy
truth's sake!” And let us ever sing:

“Now blessed be the mighty One,
Jehovah, God of Israel,
For He alone doth wondrous works,
And deeds in glory that excel.
And blessed be His glorious name
Long as the ages shall endure.
O'er all the earth extend his fame.
Amen, amen, forever more!”

COMPARATIVE YEARLY STATISTICS OF THE MISSION TO THE END OF 1885.

YEAR.	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	
Ordained missionaries in field	1	3	3	3	3	2	3	3	3	3	3	1	1	2	2	2	2	3	3	2	2	3	5	4	4	5	5	3	7	7	6	
Lay male missionaries																																
Female unmarried missionaries	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	3	2	2	1	1	2	4	4	4	4	4	5	7	7	6	5	
Ordained native missionaries						2	2	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	3	
Licentiate			2													1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	3	
Other Christian helpers																															8	
Organized Churches																															83	
Unorganized centres						1	1	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	3	3	4	5	6	7	8	
Villages containing Christians																															56	
Communicants																															216	
Baptized infants & youth	11	14	23	20	22	23	22	22	34	35	51	57	70	60	65	72	71	83	114	153	181	211	271	304	337	397	608	1132	1675	2176	216	
Whole Christian population																															1069	
Increase by profession																															3245	
Increase by certificate																																
Net increase			3	9	3	2	1	1	13	12	8	9	9	17	5	15	6	21	42	38	23	40	64	73	44	139	216	559	583	552		
Net increase per cent.																																
Adult baptisms	28	64	13	10	5	5	5	5	12	12	3	46	12	23	14	8	11	17	37	35	12	17	28	12	12	11	18	53	86	48	30	
Infant	4	9	1	1	1	1	1	1	12	12	8	9	13	13	5	12	4	19	39	45	20	41	66	72	37	127	201	536	569	537		
Number of Sabbath Schools																															231	
Scholars in Sabbath Schools																															18	
Scholars in Sabbath Schools																																
No. of Day Schools																																
Scholars in Day Schools																																
Scholars in Boarding Schools	70				100		404	130	209																							3190
Contributions																															70	
Volumes published																																1213

TABLE

SHOWING THE CONDITION OF THE WORK IN EACH OF THE EIGHT MISSION DISTRICTS ON THE
8TH OF AUGUST, 1885, THE THIRTIETH ANNIVERSARY OF THE MISSION.

	Säi'kot.	Pastūr'.	Zafarwāl'.	East Gujrānwā'ā.	West Gujrānwā'ā.	Gurdās'pur.	Pathān'kot.	Jū'lām.	Totals.
Ordained Missionaries in field	2	..	1	1	..	1	..	1	6
Married Female Missionaries	2	..	1	1	..	1	..	1	6
Unmarried Female Missionaries	1	..	..	2	..	..	..	2	5
Ordained Native Ministers . . . . .	..	..	..	1	1	..	..	..	2
Elders	4	..	7	5	..	2	3	..	21
Licentiates	1	..	3	1	..	2	1	..	8
Other Christian Helpers	8	4	18	12	2	15	10	14	83
Organized Churches	1	..	2	2	..	1	1	..	7
Unorganized Centres	4	6	17	4	2	5	3	5	46
Villages containing Christians	17	29	109	12	5	17	6	5	200
Communicants	152	204	908	258	99	125	138	28	1912
Increase by Profession, first half of 1885	39	2	90	58	20	11	13	..	233
Increase by Certificate	7	..	..	..	..	19	5	5	36
Adult Baptisms	39	2	90	58	20	9	13	..	231
Infant Baptisms	31	..	44	18	2	2	5	..	102
Sabbath Schools	2	..	10	1	2	6	4	1	26
Sabbath-school Scholars	350	..	300	70	30	95	201	30	1076
Church Buildings	1	..	..	1	..	1	1	1	5
Boys' Boarding Schools	1	..	..	..	..	..	..	..	1
Girl's Boarding Schools	1	..	..	..	..	..	..	..	1
Theological Seminaries	1	..	..	..	..	..	..	..	1
Day Schools for Christians	4	2	29	5	2	4	4	..	50
“ “ Others	2	..	..	12	..	..	..	3	17
Scholars of the former	82	20	491	93	40	40	99	..	865
“ “ latter	380	..	..	1044	..	..	..	170	1594
Scholars in all the Day Schools	462	20	491	1137	40	40	99	170	2450

GLOSSARY.

THE SPELLING of Hindustā'nī words in Roman letters has become greatly confused by the introduction into India of various systems of orthography, the same word, often, being spelled in different ways, according to the different systems. Without claiming special accuracy, I have, in order to aid the reader in a general way, aimed to spell uniformly, according to the following popular system :

VOWELS AND DIPHTHONGS.

<i>a</i> , always pronounced as u in fun.	<i>ā</i> , always pronounced as u in rule.
<i>i</i> , " " " i " tin.	<i>e</i> , " " " ey " they.
<i>u</i> , " " " u " pull.	<i>o</i> , " " " o " note.
<i>ā</i> , " " " a " father.	<i>ai</i> , " " " i " file.
<i>ī</i> , " " " i " machine.	<i>au</i> , " " " ow " owl.

Ai and *au* are the only diphthongs. When any other vowels come together they must invariably be sounded separately; as in the words *Rām-de'-ī*, *l-sā'-ī*, *Ko-ī*, etc. Care should be taken never to give *a*, *e*, and *o* their short sounds as in the English words *mat*, *met*, *hot*.

CONSONANTS.—*Ch* is always pronounced as in church; *g* as in go; *h* as in hill; *sh* as in show; *w* as in way; *y* as in yonder, and *s* as in see. *B*, *f*, *j*, *l*, *m*, *p* and *z* are pronounced as in English.

Kh is generally sounded as *ch* in the Scotch word '*loch*.'

H after a consonant is to be distinctly sounded, thus: *th* in *Thā'kur* is sounded like *th* in hot-house; never as in then or thin; *dh*, *bh*, *gh* and *jh*, always following this rule. The only exceptions are the combinations *ch*, *sh* and generally *kh*, representing each a single letter, and sounded as above explained; but *h* in the words *Gur-mukh'-ī*, *Khā'-nā* (food) and *Sikh*, is sounded separately, according to the rule.

T, *d*, *r*, *k*, *n*, and *g*, represent the same sounds, or nearly the same, as in English, and in addition, each represents another sound foreign to English, which can only be taught orally; the only course, therefore, I can suggest is to pronounce them as in English.

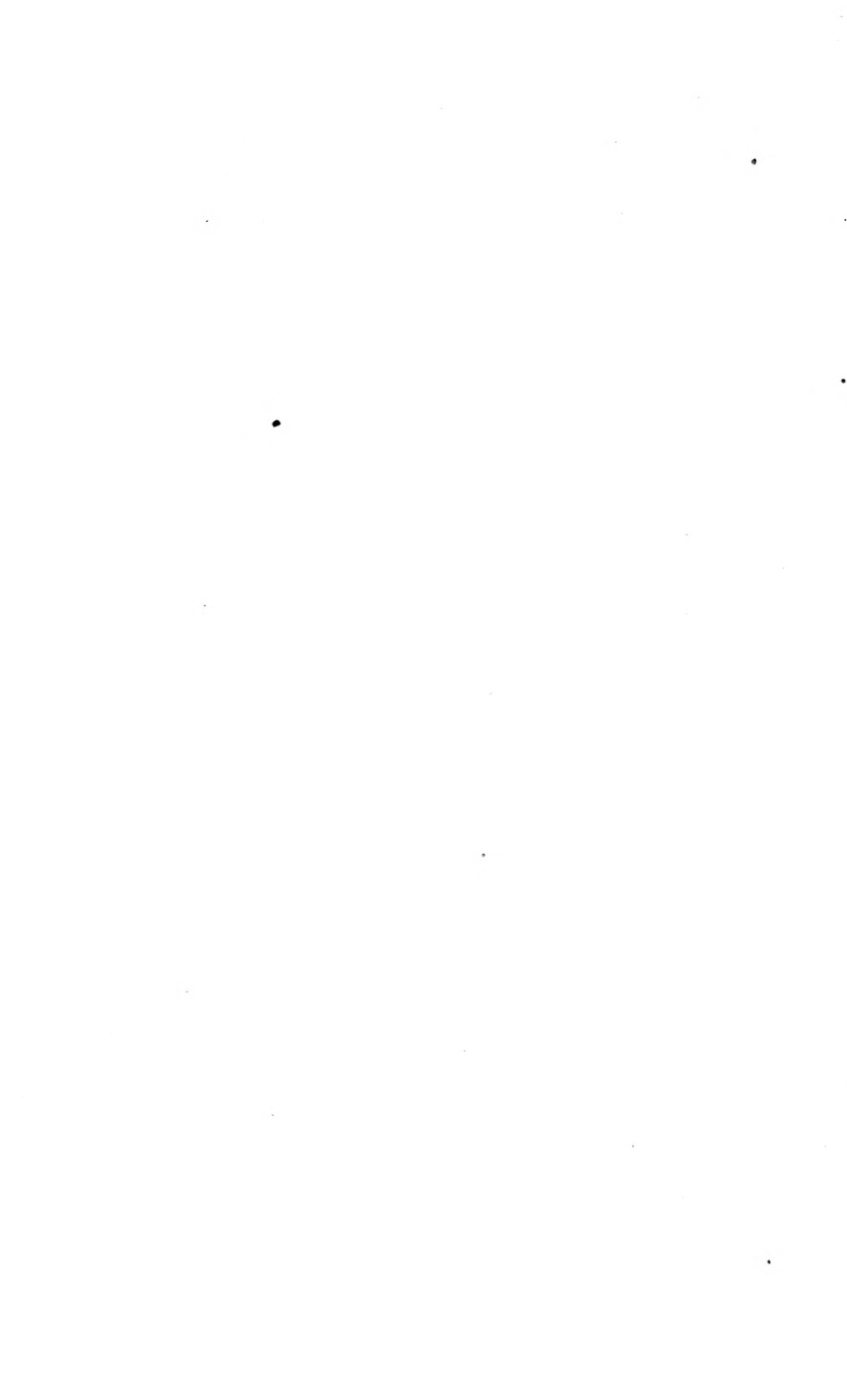
Accent is not recognized in Hindustā'nī literature. The lexicons do not mark the accented syllables; nor do the poets, in composing their beautiful native measures, pay any regard to it, as writers of English poetry must necessarily do, their poetic feet being constructed on an entirely different principle. Yet I have observed that natives in speaking accent certain syllables; and knowing how much the English reader would feel at a loss without some guide as to where the accent should fall, I have used the accent mark freely. In so doing, I neither appeal to any authority, nor claim to be myself an authority, only attempting to give the pronunciation as I have learned it during a long residence in the Panjāb'.

Ach'-chā, good, well.
 Af-ghān', the name of a people inhabiting the country west of the Panjāb'.
 A-gar', if, though.
 Ai'-sā, after this manner.
 Al-lāh, God.
 Al-lāh Ho Ak-bar—properly, Allāhu Ak-bar, God is great.
 A'nā, the sixteenth part of a rupee.
 Ās-mān', the sky, heaven.
 Ā tā, meal, any ground grain.

Aur, and, more.
 Ba'-han-gī, or bān'-gī, a stick carried on the shoulder, with cords to each end for carrying baggage.
 Bakh-shīsh', (in proper names, Bakhsh), a gift, a present.
 Ba'-rā, m., ba'-rī, f., big, great, very.
 Bā'-rī Do-āb', the country lying between the Bī-ās' and Rā'vī rivers.
 Bast Do-āb', the country between the Bī-ās' and the Sat'-laj.

- Bāt, a word, speech.
 Bā-zār', a market, a business street.
 Be-īmān', without religion.
 Bhā'i, brother, cousin, relative.
 Bher-ghut, a tribe of Gipsies.
 Bhī, even, also.
 Bī/bī, a lady.
 Bih'-tar, better.
 Bol'-te-ho, the 2nd pers. plu. ind. of the verb bol'nā, to speak.
 Brāh'min, a man of the priestly and highest caste among the Hindus.
 Bu'-rā, m., bu'rī, f., bad.
 Bu-zurg', an elder, a saint, an ancestor; bu-zurg-on, of elders, etc.
 Cha'-dar, a sheet, a table-cloth, a veil.
 Caste, a hereditary class of people distinguished by their social standing, religion and occupation.
 Chāh'-tā hai, is desiring, art desiring.
 Chap'-kan, a sort of coat.
 Chār-pā'-ī, a bedstead.
 Che'-lā, a disciple.
 Chish'-tī, an order of fakīrs'.
 Chīz, thing.
 Chuh'-rā, the lowest class of village servants.
 Cooly, coolie, or kū-lī, a laborer.
 Cos, properly, kos, a measure of distance varying in different parts of India from one and a third to two miles.
 Dāk, a relay of horses or men, a post for conveying letters.
 Dāl, pulse, vetches.
 Dar'-bār or dar-bār', court, hall of audience.
 De'-vā, a god; de'-vī, a goddess.
 Dharm-sā'-lā, a traveler's rest-house.
 Dho'-tī, a piece of muslin draped about the body from the waist to the knees, in the form of loose drawers.
 Dhūp, sunshine, sunlight.
 Dī'-wā, a cup in which oil is burnt, a rude lamp.
 Do-āb', from do, two, and āb, water; the country between two rivers.
 Do-grā, the name of a dialect.
 Doo-ly, a kind of palanquin.
 Fa-kīr', a beggar, a religious mendicant.
 Garh, a castle, a fort.
 Gha-rīb', poor, humble.
 Gha-rīb' khā'na, an alms-house.
 Granth, the sacred scriptures of the Sikhs.
 Gul-āb-dās'ī, an atheist, a follower of Gul-āb-dās'.
 Gul-āb'-ī, rose-colored, a girl's name.
 Gur-mukh'ī, the language of the granth.
 Gu'-rū, a spiritual guide.
 Ha-dās', traditional sayings of Muham-mad.
 Hai, is.
 Hamā're, our.
 Hā'sil kar'-nā, to acquire.
 Hau'-da, a large saddle or litter used on elephants and camels.
 Ho-jā-e-gā, will be, or will become.
 Hu'-kam, order, command, permission.
 Hu kam dar? a corruption of "Who comes there?"
 Huk'-ka, a pipe in which tobacco is smoked.
 Hūn, am.
 In-jīl', the Gospel, the New Testament.
 In-kār', denial, disavowal.
 Is, this, in the objective case.
 I-sā, Jesus.
 I-sā'-ī, a believer in Jesus.
 Istān' or sīn, a termination, signifying place or country.
 Jain, one of the sect of worshipers of Jins as incarnations of Deity, who deny the Shasters and disregard caste.
 Jan'-gal, or jun'-gle, a forest, a thicket, an uncultivated place.
 Jī, sir, madam.
 Jo, the relative who or which.
 Ju-lāh' or ju-lā'-hā, a weaver.
 Kā, ke and kī, of.
 Kach'-chā, unripe, unbaked, built of clay.
 Kā'-dir-ī, a certain order of fakīrs'.
 Kā'-fir, an infidel, an atheist.
 Ka-hār', a dooly bearer.
 Kā'-lā pā'-nī, from kā'-lā, black, and pā'nī, water, a place of banishment beyond the sea.
 Ka-mān-sāz, a bow-maker.
 Kar, do.
 Ka-sī' da, a poem.
 Kāt-dāl'-o, cut off.
 Kaul, word, promise, saying.
 Kā'zī, a Muhammadan judge.
 Khān, a title of nobility.
 Khā'-nā, food, dinner.
 Khas, a fragrant grass.
 Khu-dā', God.
 Khud-ā'-wand, lord, master, husband.
 Kī-rā'-nī, a term of reproach applied to Christians.
 Ko, to.
 Ko'ī, any one, any.
 Kshat'-ri-yā, the second of the four grand Hindū castes—the military order.

- Lam'-bar-dār, head man of a village.
 Lo'-tā, a pot, a pipkin.
 Mā, mother; bāp, father; mā-bāp, parents.
 Ma-hā'-rā-jā, a sovereign, a great ruler.
 Ma-hā'-wat, an elephant keeper.
 Main, I.
 Masīh', Christ.
 Mā'-tā, the small-pox; the name of a goddess.
 Maul'-a-vī, a learned man, a doctor.
 Meg, the weaver caste of Hindūs.
 Me' lā, a fair, a great concourse of people, met for the worship of some particular deity, as well as for trade and pleasure.
 Me-rā, me-re, me-rī, my.
 Mun'-shī, a scribe, a teacher.
 Na'-bī, a prophet; Na'-bī-on, of the prophets.
 Na-hūn, no, not.
 Nakhsh-band'-ī, an order of fakīrs'.
 Namāz'-ī, one who prays regularly.
 Nā'-nak, the founder of the Sikh religion.
 Nat, a tribe of gipsies.
 Na'-yā, new.
 Nā'zir, a supervisor, a sheriff.
 Pā' drī, a Christian minister.
 Pai-gham'-bar, a prophet or an apostle.
 Pai'-sā, a copper coin—the sixty-fourth of a rupee.
 Pa-las'-tar, a corruption of "plaster."
 Pan-chā'-yat, a court or jury, originally consisting of five persons.
 Panj-āb', the most northerly province of India, a name derived from panj, five, and āb, waters or rivers.
 Panj-āb'-ī, of or relating to the Panj-āb'; the most popular language of that province; a native of the Panj-āb'.
 Pan'-dit, a learned Brāh-min.
 Pan'-khā, a fan.
 Pā'-o-lī, an illiterate man of low condition.
 Pās, near, in possession of; Us ke pās, by or with him.
 Pind, village.
 Pi-yā'-rā, beloved; fem., piyā'rī.
 Pū'-rab, the east; pū'-rab ī, eastern.
 Put'-tar, son.
 Rach'-nā, the name of the Do-āb' lying between the rivers Rā'-vī and Chīn-āb'.
 Rāh, road, way, manner.
 Rā'-jā or rā'-ja, a king.
 Rs., an abbreviation for Rupees.
 Rūhu-l-lāh, the Spirit of God.
 Rupee, a silver coin worth nearly half a dollar.
 Sab, all, every, the whole.
 Sach, true.
 Sāf, clear, clean.
 Sā'-hib, sir, master.
 Sai'-yad, a title of Moslems who claim descent from Muhammad.
 Sā'-hib-a, a lady.
 Sā-lār, a chief or prince.
 San'-skrit, the language of the gods and the Hindū scriptures.
 Sā-in, lord, master.
 Sak-tā hūn, am able.
 Sa-lām', salutation, peace.
 Sān'sī, a low tribe of thieves.
 Sar-dār', a chief, a head man.
 Sa-wār', a rider, a mounted Sepoy.
 Se, from, with, than.
 Shāh, a king.
 Sīd'-hā, straight, right, simple.
 Sīd'-hī, fem. of Sīd'-hā.
 Sikh, a disciple, a follower of Nā'-nak.
 Si-pā'-hī, a soldier, whence Sepoy, a native soldier in British service.
 Sir, the head, top.
 So'-nā, gold.
 Sor-mar'-dī, an order of fa-kīrs'.
 Su'-ar, a hog.
 Sud'-rā, the fourth or lowest general caste of the Hindūs.
 Sa-hī'-fe, books, writings.
 Tah sīl', collection, the district allotted to a tax collector.
 Tau-rāt', the Old Testament; particularly the Pentateuch.
 Tez, sharp.
 Tu, thou.
 Tu'sī, you, a respectful form for tum.
 Us, him, her, it.
 Vais'yā, the third general caste of Hindūs, consisting of tradesmen and farmers.
 Ve-rān'-dā, a portico.
 Wa-zīr', first minister of State.
 Yak'-kā, a one-horse vehicle.
 Yī-sū, Jesus.
 Za-būr', the psalms of David.
 Zail-dār, a native officer over a number of villages.
 Za-mīn', the earth, ground, soil.
 Za-nā'-na, female, pertaining to women, female apartments.





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Our INDIA

MISSION

Andrew Gordon, D.D.